DIVINE RECREATIONS:

BEING A

COLLECTION

OF

PSALMS, HYMNS,

AND

CANONS,

IN

Two, Three, and Four PARTS:

WITH

EASY, GRAVE, and PLEASANT TUNES
adapted to each of them.

To be continued QUARTERLY.

PART I.
For the CHRISTMASS Quarter, 1736.

London, Printed by A. PEARSON, and Sold by C. RIVINGTON, at the *Bible* and *Crown* in St. *Paul's Church Yard*; and by T. COOPER, at the *Globe* in *Paternoster Row*.
M. DCC. XXXVI.
[Price Stitch'd Six Pence.]

BRITISH MUSEUM

To all Lovers of Divine Muſick:

GENTLEMEN,

THIS firſt Eſſay preſents it ſelf for your Acceptance, and it is hoped, will need no other Recommendation to ſuch, who are acquainted with the Practice of ſo heavenly an Exerciſe, and are willing to promote it. The End and Deſign propoſed hereby is, that all ſuch Perſons, who have Diſpoſitions and Capacities for *Divine Harmony* (as there are many ſuch in Town and Country) may always have *Matter* and *Muſick* ready at Hand for Celebrating the Praiſes of GOD, and Comforting their own Souls; and by this Means that heavenly Exerciſe may take Place inſtead of thoſe *wanton* and *profane Songs* and *Ballads*, with which we are continually diſturbed in every Corner of our Streets, and which to the Scandal of *Chriſtianity* it ſelf are introduced into all Sorts of Company, and (as it is rightly expreſſed in *The Title Page of our Singing-Pſalms*) do *ſerve only for the Nouriſhing of Vice, and Corrupting of Youth.*

The CONDITIONS *are,*

THAT a handſome Title-Page, and a Preface ſuitable to the Deſign, and five half Sheets of Paper in *Octavo*, containing three *Pſalm Tunes* in the Beginning, ſeveral *Hymns* or *Catches* in the Middle, and three *Canons* at the End, ſhall be printed Quarterly on ſuch Paper, and with ſuch Letters and Notes of which this is a Specimen. That the *Tunes* for the *Hymns*, *Catches*, and *Canons*, ſhall be ſome few in Two Parts, others in Three, but the greateſt Number in Four; and the *Pſalms* in Three, Four, or more Parts. All which ſhall be ſtitch'd in Blue Paper, and delivered Quarterly to the Subſcribers at ſo eaſy a Price as Six Pence, to be continued in the ſame Manner, and at the ſame Price.

 N. B. That

N. B. That to make the Deſign more uſeful and laſting, at the End of every two Years there will be proper Indexes made to the whole; ſo that they may afterward be bound together in one neat Pocket Volume. And the Charges of the whole conſiſting of Three Hundred and Twenty Pages will be but Four Shillings excluſive of the Binding.

In all theſe Compoſitions a proper Care will be taken that the ſeveral Parts in the Pſalms and Hymns do not interchange with each other; and the Tune it ſelf is the Treble or higheſt Part, as in Cathedrals and other Places of publick Conſorts. He therefore, who is willing to ſing a ſingle Part alone, may moſt properly take it in ſuch a Pitch, as his Voice will beſt command. If two Perſons ſing in Two Parts, the Muſick is good with any Part added to the Baſs, but it is beſt when joyned to the upper Part, either in its proper Pitch, or in an eighth below it. But without a Baſs there is no Conſort. If there is a Want of Trebles or Tenors it may be ſupplied by Dividing the Voices, ſome to ſing one Part, and ſome the other. But when the Parts are full, the Harmony is beſt when each of the four ſings his own Part in its proper Pitch.

This Day is publiſhed,

(*In a neat Pocket* VOLUME)

Written by the Lord Biſhop of Sodor *and* Man.

INSTRUCTIONS for the TRUE UNDERSTANDING of the *Bleſſed Sacrament* of the *Lord's Supper*; with the neceſſary Preparation requir'd: For the Benefit of young Communicants, and of ſuch as have not well conſider'd this holy Ordinance.

To which is annex'd, the *Office* of the HOLY COMMUNION, with proper Helps and Directions for joining in every Part thereof with Underſtanding and Benefit. The third Edition.

Printed for C. RIVINGTON, at the *Bible* and *Crown* in St. *Paul's Church Yard.*

Where may be had, written by the ſame AUTHOR:

I. The PRINCIPLES and DUTIES of CHRISTIANITY: Being a further *Inſtruction* for ſuch as have learned the Church Catechiſm. Together with ſhort and plain Directions and Prayers for particular Perſons, Families, the Lord's Day, the Lord's Supper, the Time of Sickneſs, *&c.* The Fifth Edition.

N. B. To this Edition is added, the true *Chriſtian Method*, &c. of Educating the Children both of the Rich and Poor.

Divine

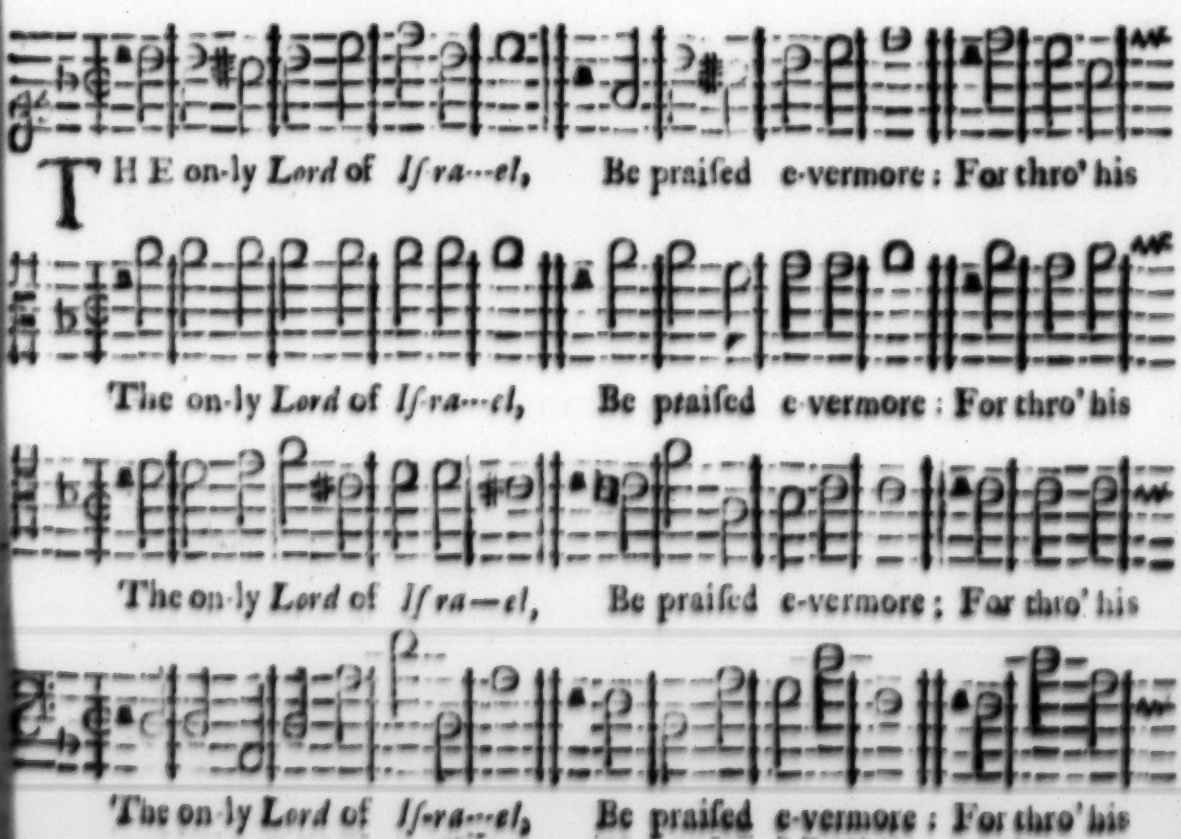
Divine Recreations, &c.

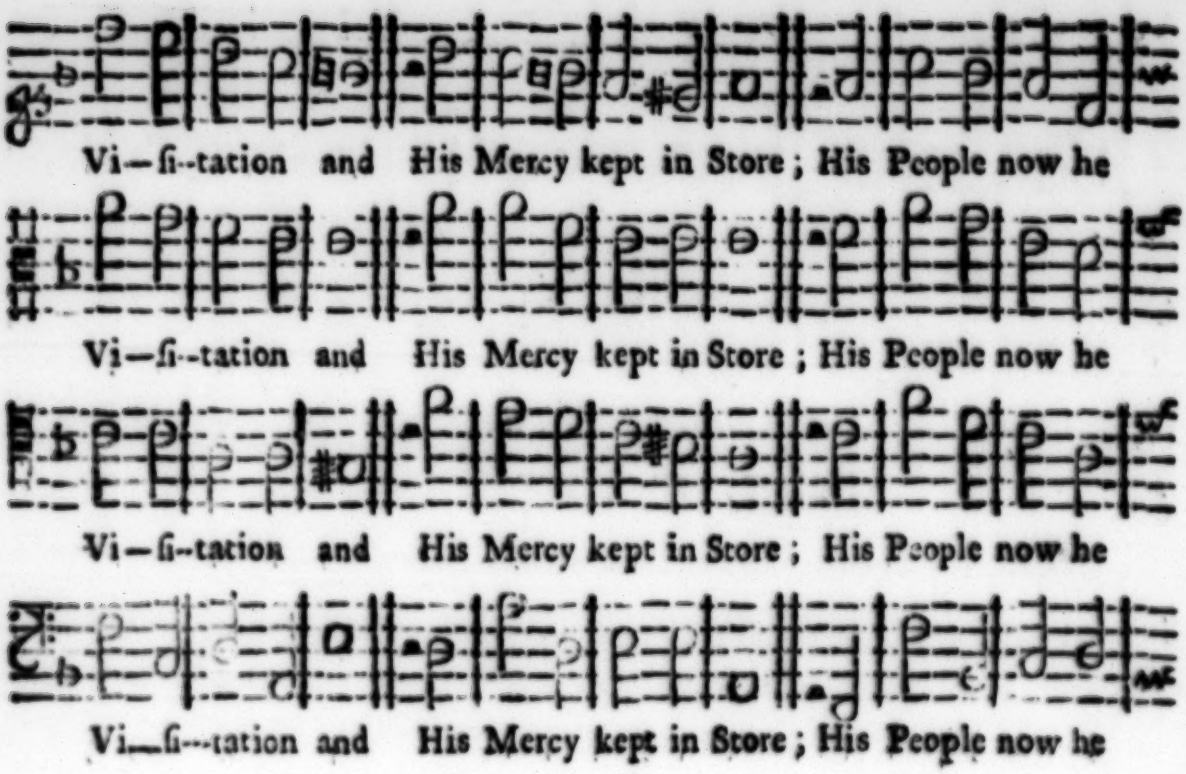
HYMN I.

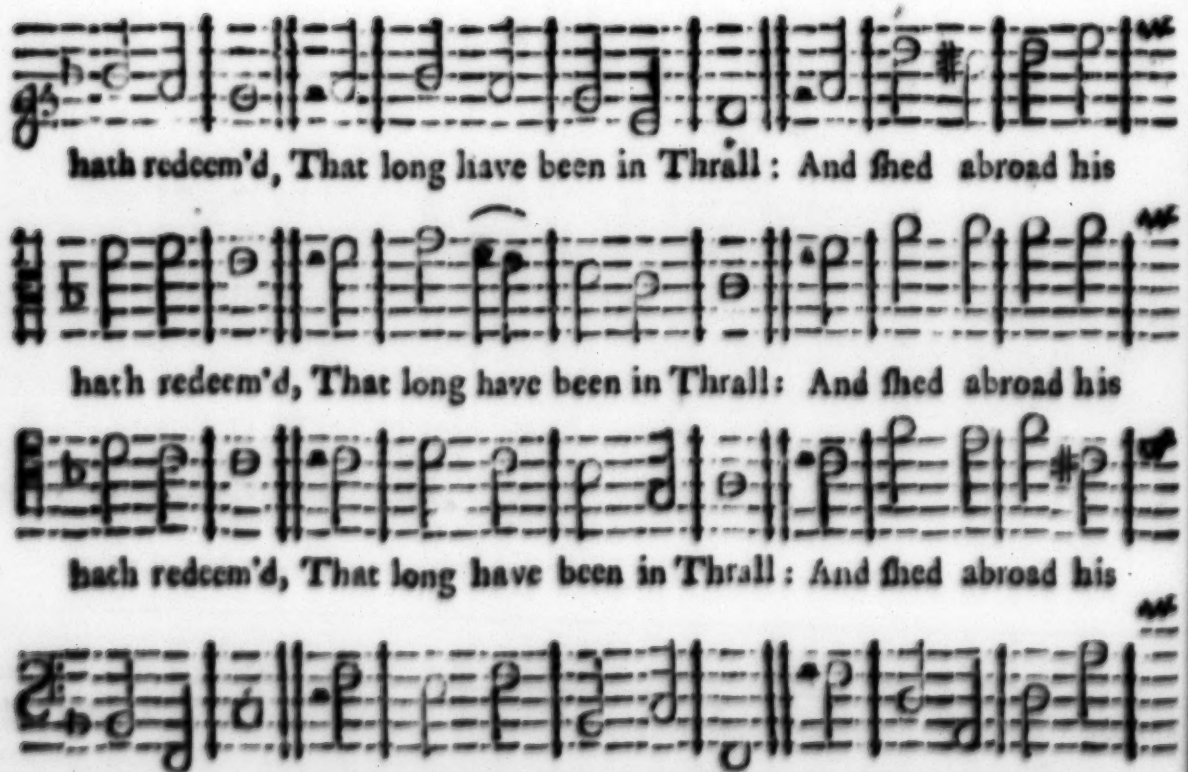
Taken out of the Common-Prayer-Book. Or Benedictus, *in Four Parts.*

This Tune is the ſame with Veni Creator *in the* Common-Prayer-Book, *with ſome Alterations, as will appear by comparing the upper Part in this with the Tenor in* Ravenſcroft, *or* Playford, *&c. That which is moſt particular in this, is the great Compaſs of the Baſs.*

N. B. *That by* Pſalms *is meaut not only the* Pſalms *properly ſo called; but alſo the* Hymns *in our* Bibles *and* Common-Prayer-Books *before and after the* Pſalms, *as* Veni Creator, *and* Benedictus, *&c.*




Vi—si--tation and His Mercy kept in Store; His People now he
Vi—si--tation and His Mercy kept in Store; His People now he
Vi—si--tation and His Mercy kept in Store; His People now he
Vi—si---tation and His Mercy kept in Store; His People now he


hath redeem'd, That long have been in Thrall: And shed abroad his
hath redeem'd, That long have been in Thrall: And shed abroad his
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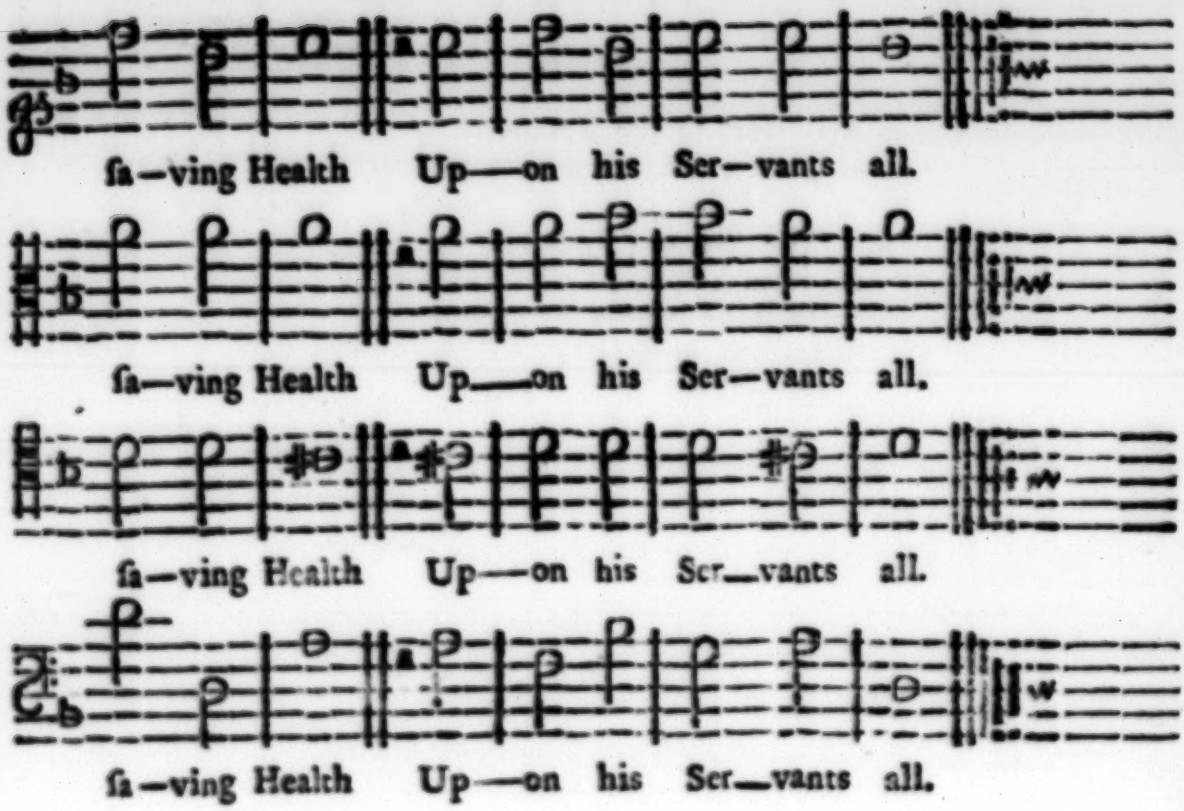
hath redeem'd, That long have been in Thrall: And shed abroad his



II.

In *David*'s Houſe his Servant true
According to his Mind,
And alſo his anointed King,
As we in *Scripture* find.
As by his holy *Prophets* all
He often did declare,
The which were ſince the World began,
His ways for to prepare.

III.

That we might be delivered,
From thoſe who make Debate,
Ev'n from the Hands of Enemies,
And all that do us hate.
Thy Mercy which he promiſed
Our Fathers to fulfill;
And think upon his Cov'nant made
According to his Will.

IV.

And alſo to perform his Oath,
Which he before had ſworn
To *Abraham* our Father dear,
For us that were forlorn.
That he would give himſelf for us,
And us from Bondage bring,
Out of the Hands of all our Foes
To ſerve our heav'nly King.

V.

And that without all kind of Fear;
Alſo in Righteouſneſs:
And likewiſe for to lead our Lives
In ſteadfaſt Holineſs.
And *John* the *Baptiſt* who was born;
And of the *Lord* elect,
The Prophet of the higheſt was,
His Way for to direct.

VI.

For he did go before his Face,
For to prepare his Ways,
And alſo for to teach his Will
And Pleaſure all theſe Days.
To give them Knowledge, how that our
Salvation now is near:
And that Remiſſion of our Sins
Is through his Mercy dear.

VII.

Whereby the Day Spring from on high
Deſcended from his Seat
To give Light to all thoſe, who ſate
In Darkneſs very great.
To lighten thoſe, who ſhadow'd be
With Death, and are oppreſt,
And alſo for to guide our Feet
Into the Way of reſt.

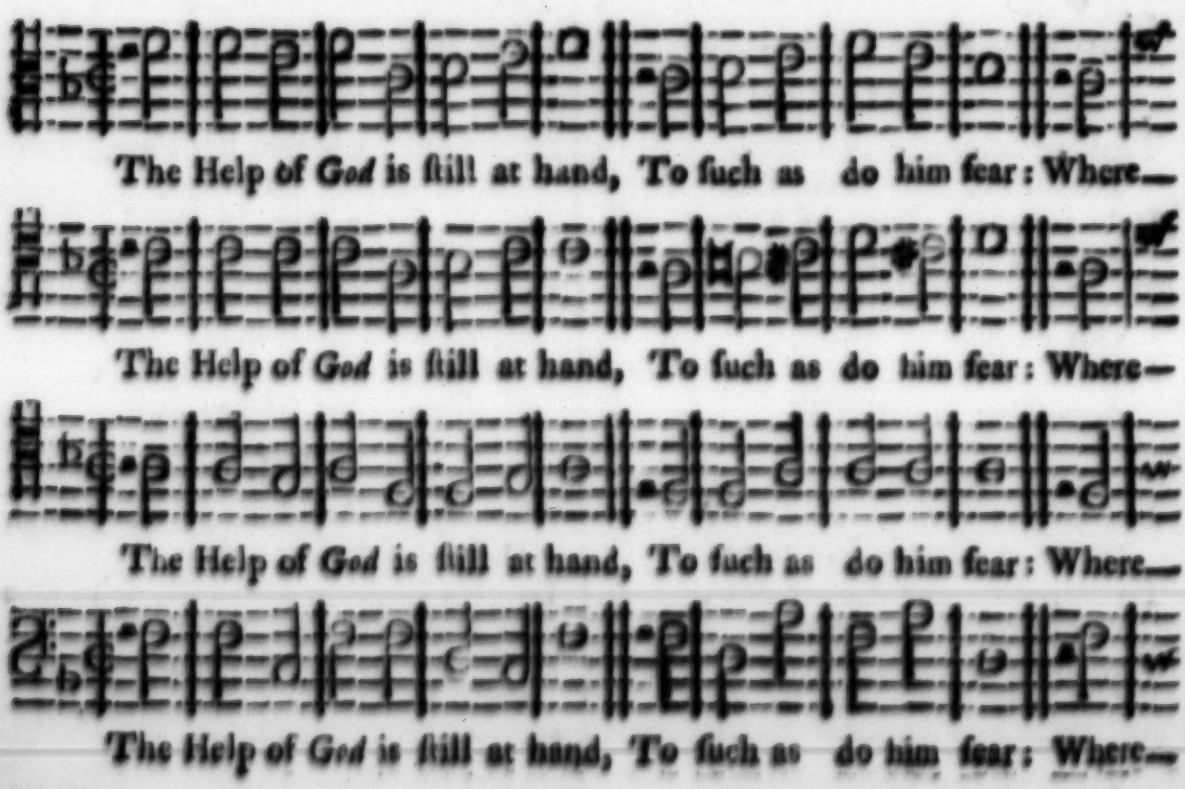
VIII.

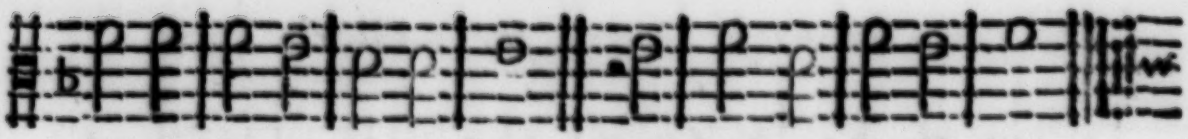
All Glory to the *Trinity*,
That is of Mighties moſt,
To *God* the living *Father*, and
The *Son* and *Holy Ghoſt*.
As it hath been in all the Time,
That hath been heretofore:
So it is now, and ſo ſhall be
Henceforth for evermore.

PSALM II.

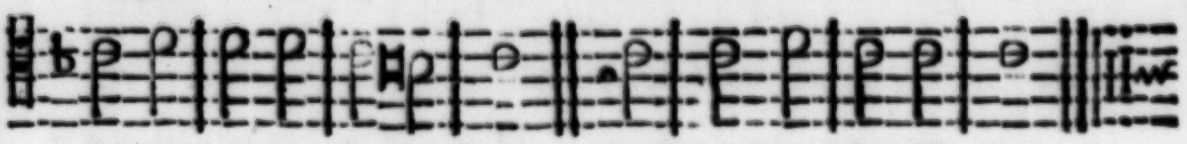
New Tune in Four Parts cloſe.

Pſalm lxxxv. 9, 10, 11, 12, 13.





by great Glo-ry in our Land Shall dwell and flouriſh there.



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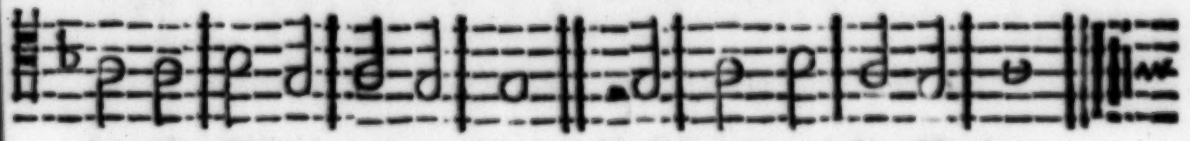

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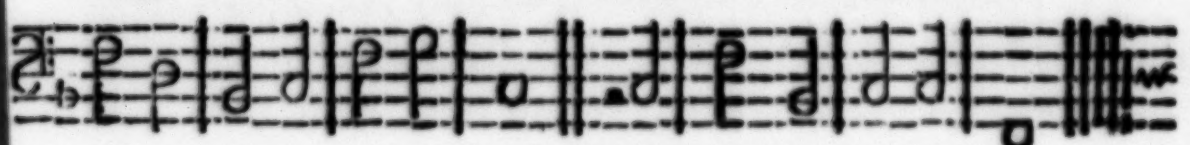


by great Glory in our Land Shall dwell and flouriſh there.

II.

For Truth and Mercy there ſhall meet
In one to take their Place:
And Peace ſhall Juſtice with Kiſs greet,
And there they ſhall embrace.

III.

Truth from the Earth ſhall ſpring apace
And flouriſh pleaſantly:
So Righteouſneſs ſhall ſhew her Face,
And look from Heav'n moſt high.

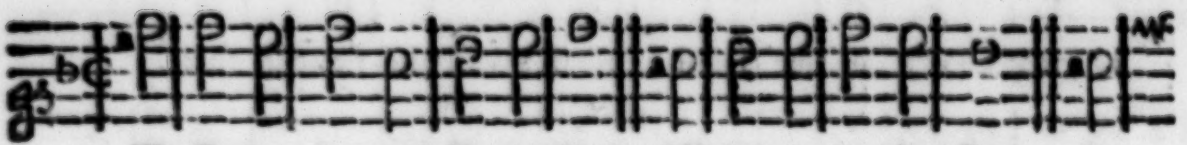
IV.

Yea, GOD himſelf doth take in hand
To give us each good thing:
And through the Coaſts of all the Land
The Earth her Fruit ſhall bring.

V.

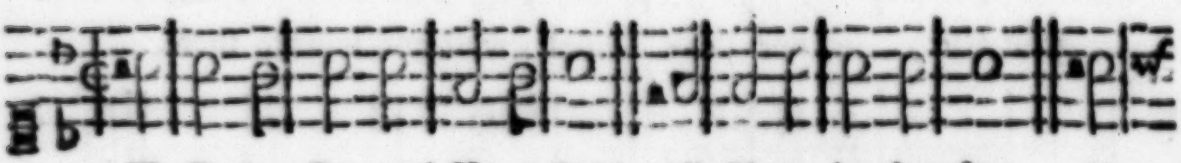
Before his Face ſhall Juſtice go,
Much like a Guide or Stay;
He ſhall direct his Steps alſo,
And keep them in the Way.

The ſame in Eight Parts for a Gloria Patri.



To *Father, Son*, and *Ho--ly Ghoſt* All Glory be therefore. As

To *Father, Son*, and *Ho--ly Ghoſt* All Glory be therefore. As



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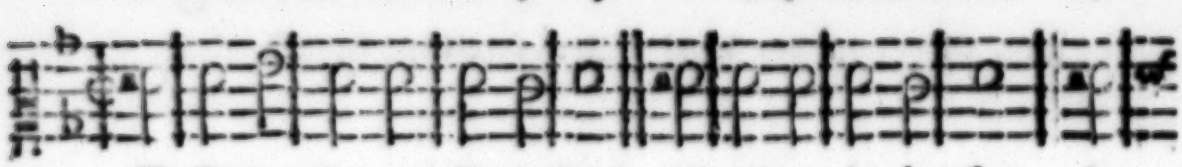

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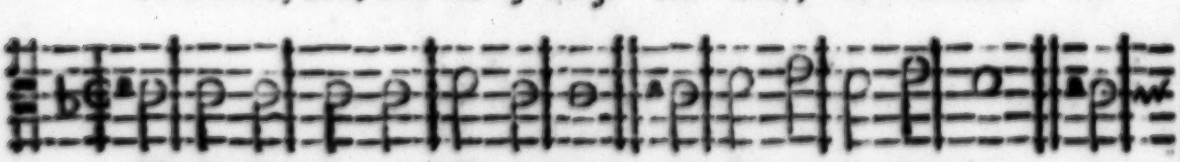
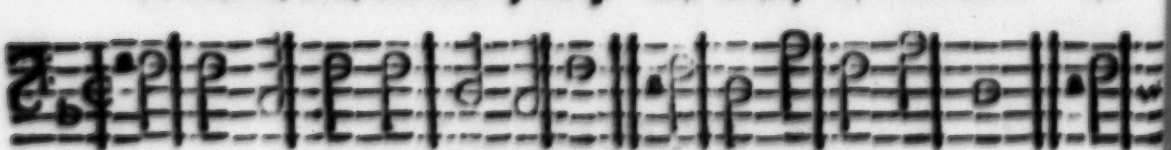


To *Father, Son*, and *Ho--ly Ghoſt* All Glo-ry be therefore. As

To *Father, Son*, and *Ho--ly Ghoſt* All Glory be therefore. As



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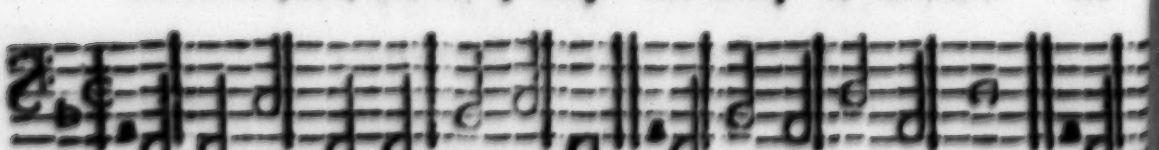

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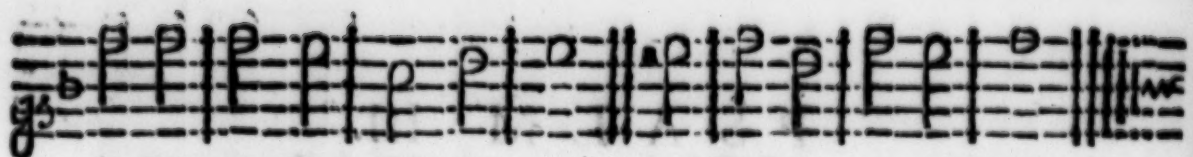
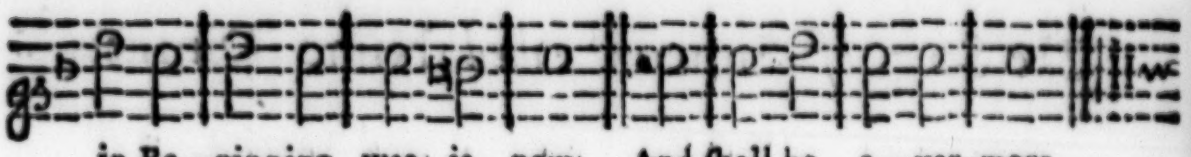


in Be—gin--ning was, is now, And ſhall be e—ver--more.



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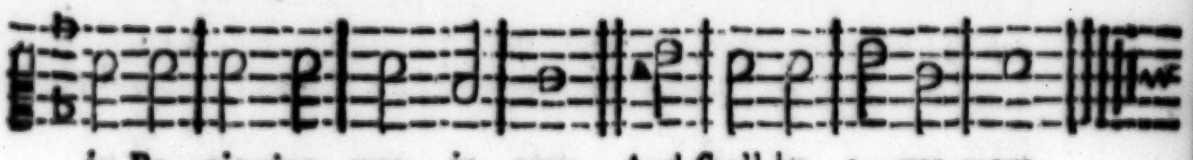

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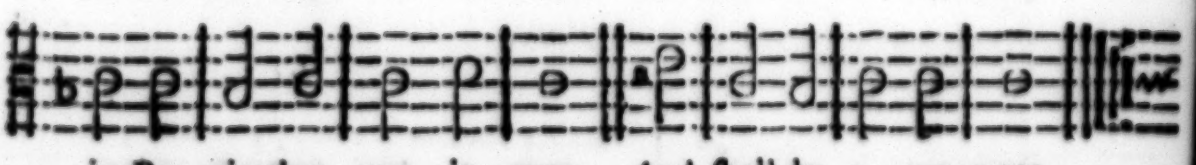

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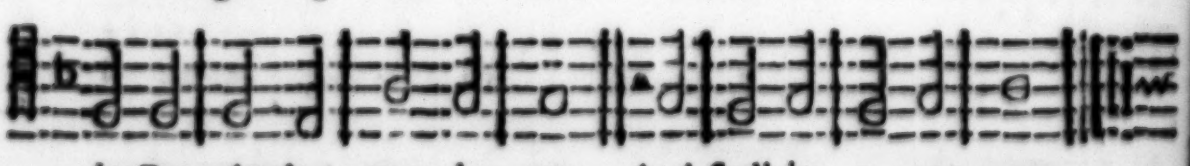

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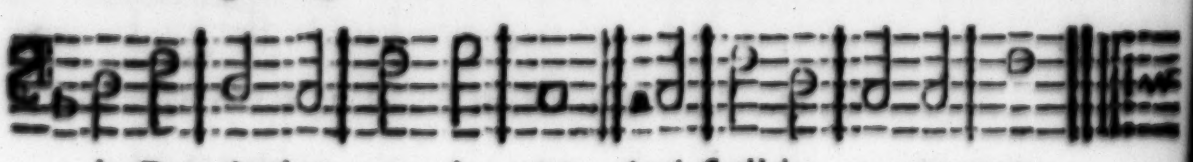

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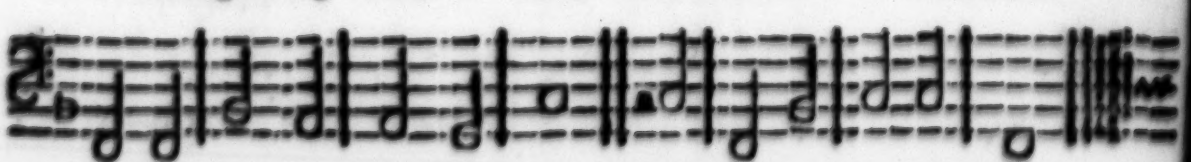
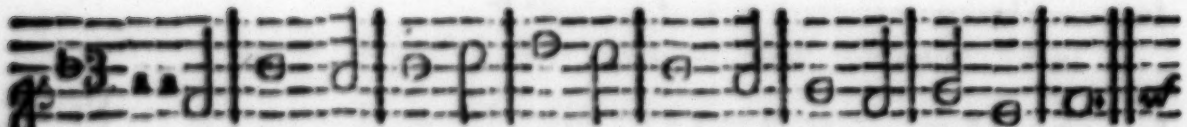


in Be—ginning was, is now, And ſhall be e—ver--more.

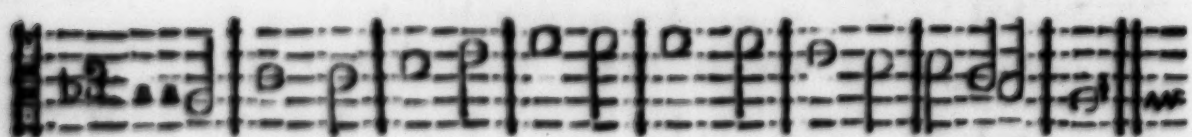
PSALM III.

The Song of Simeon *called* Nunc Dimittis.

N. B. *That the* Treble *in this Tune is the ſame with the* Tenor *in* Ravenſcroft *and* Playford, *altered to another Key, and from* Common Time *to* Triple; *which Meaſure being proper only for Pſalms of Joy, Praiſe and Thankſgiving, ought to be ſung more ſwift, brisk and lively than the reſt. And therefore in ſuch Congregations where the Clerk reads the Lines, it will be moſt proper to read two Lines together, as they are here marked with Double Bars.*



O *Lord*, my *God*, becauſe my Heart Hath longed ear-neſt—ly,



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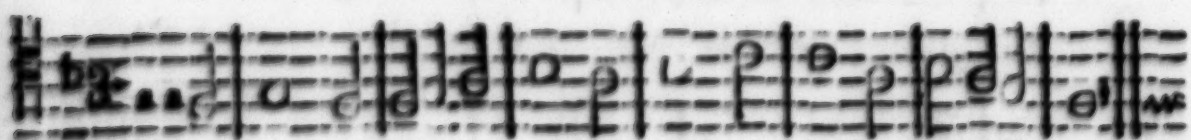

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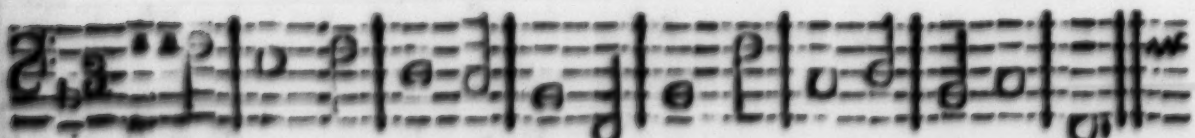
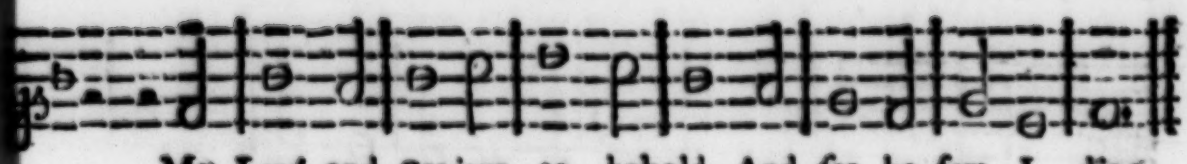
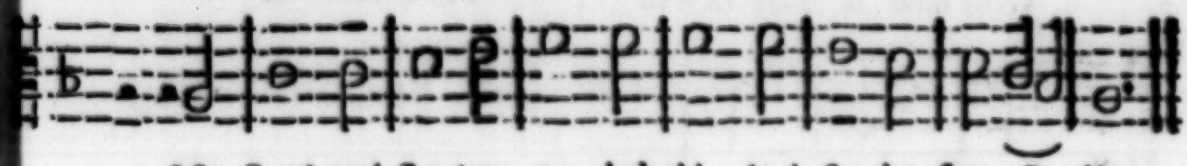


O *Lord*, my *God*, becauſe my Heart Hath longed ear-neſt—ly,

My



My *Lord* and *Saviour* to behold, And ſee be--fore I die;



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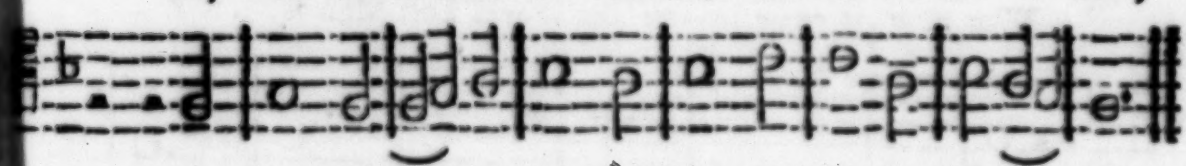

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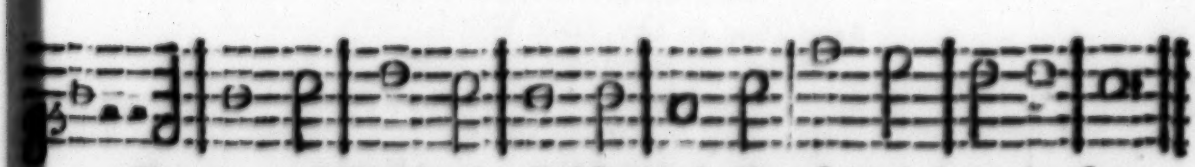
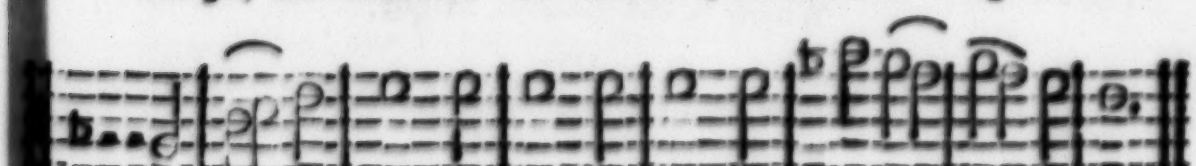
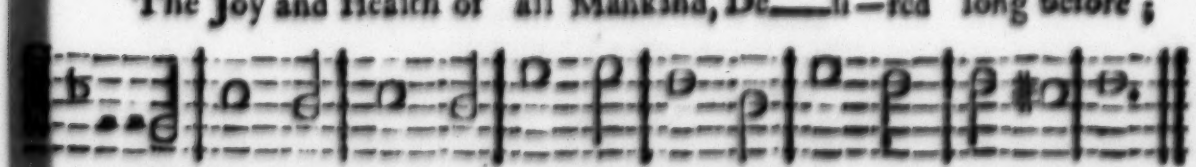


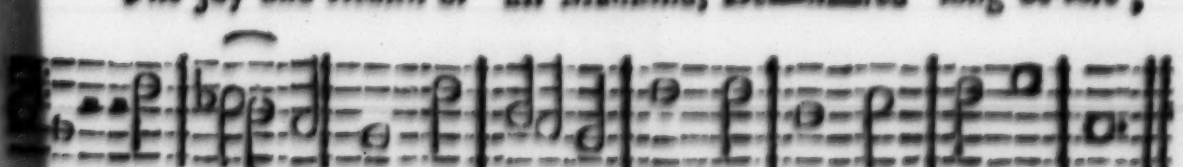
The Joy and Health of all Mankind, De—ſi—red long be--fore;



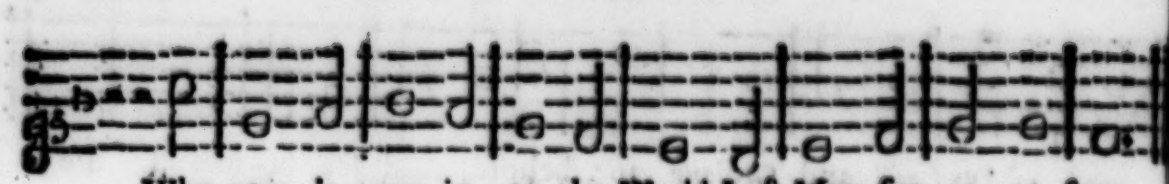
The Joy and Health of all Mankind, De—ſi—red long before;



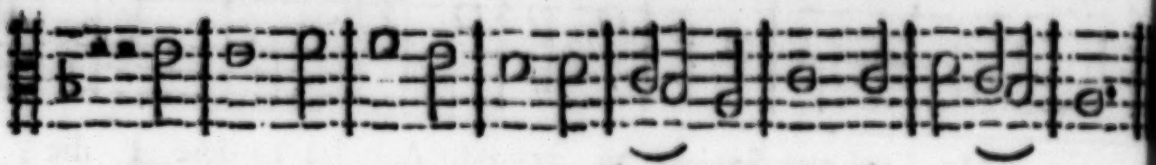
The Joy and Health of all Mankind, De—ſi—red long be-fore;



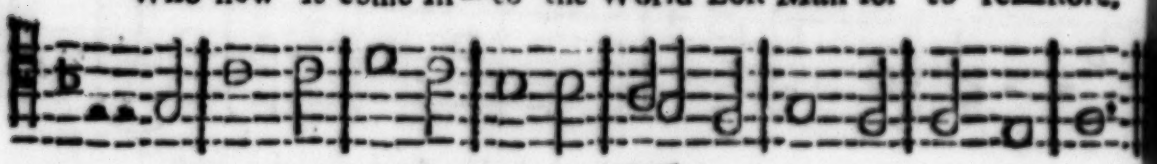
The Joy and Health of all Mankind, De—ſi—red long be--fore;



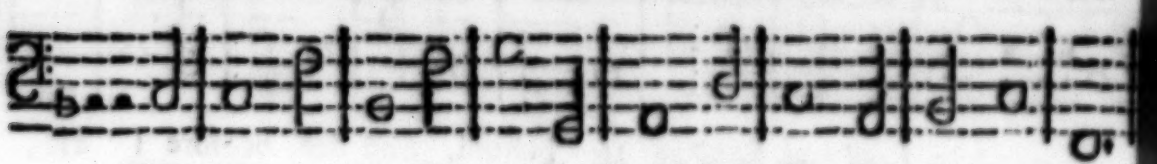
Who now is come in—to the World Loſt Man for to re--ſtore.



Who now is come in—to the World Loſt Man for to re—ſtore.



Who now is come in—to the World Loſt Man for to re--ſtore.



Who now is come in—to the World Loſt Man for to re--ſtore.

II.

Then ſuffer, *Lord*, thy Servant now
In Peace for to depart,
According to thy holy Word,
Which doth rejoice my Heart,
Becauſe my Eyes, which thou haſt made
To give my Body light,
Have now beheld thy ſaving Health,
Which is the *Lord* of Might.

III.

Whom thou haſt mercifully ſet
Of thy abundant Grace
In open Sight, and viſible
Before all Peoples Face,
The Gentiles to illuminate,
Who do in Darkneſs dwell:
Alſo to be the Glory of
Thy People *Iſrael*.

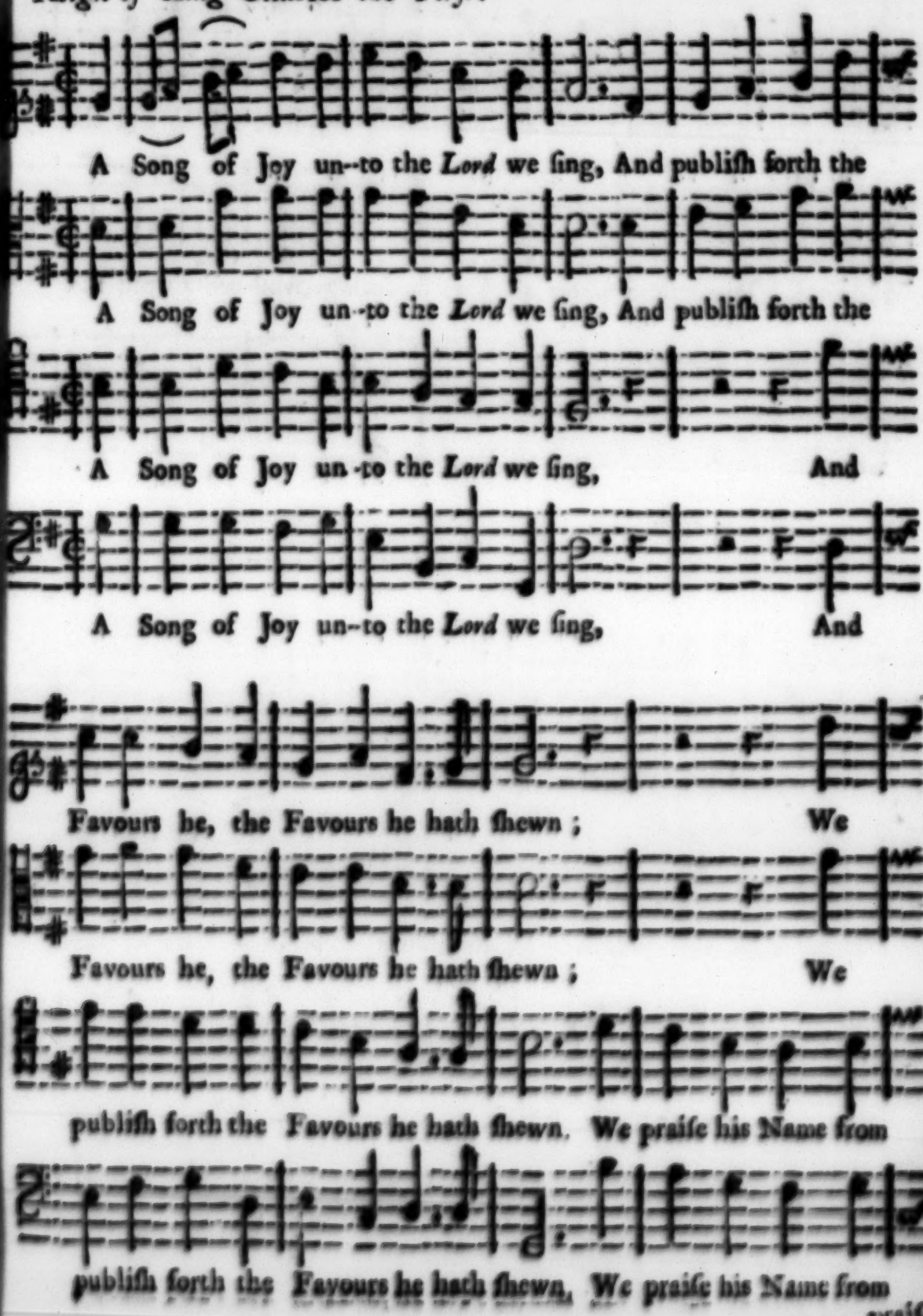
Gloria Patri.

Glory to *God* the *Father* be,
Glory to *God* the *Son*,
Glory to *God* the *Holy Ghoſt*,
Almighty Three in One.
As in Beginning was, is now,
And ſhall continue, when
This fleeting Time ſhall paſs into
Eternity, *Amen*.

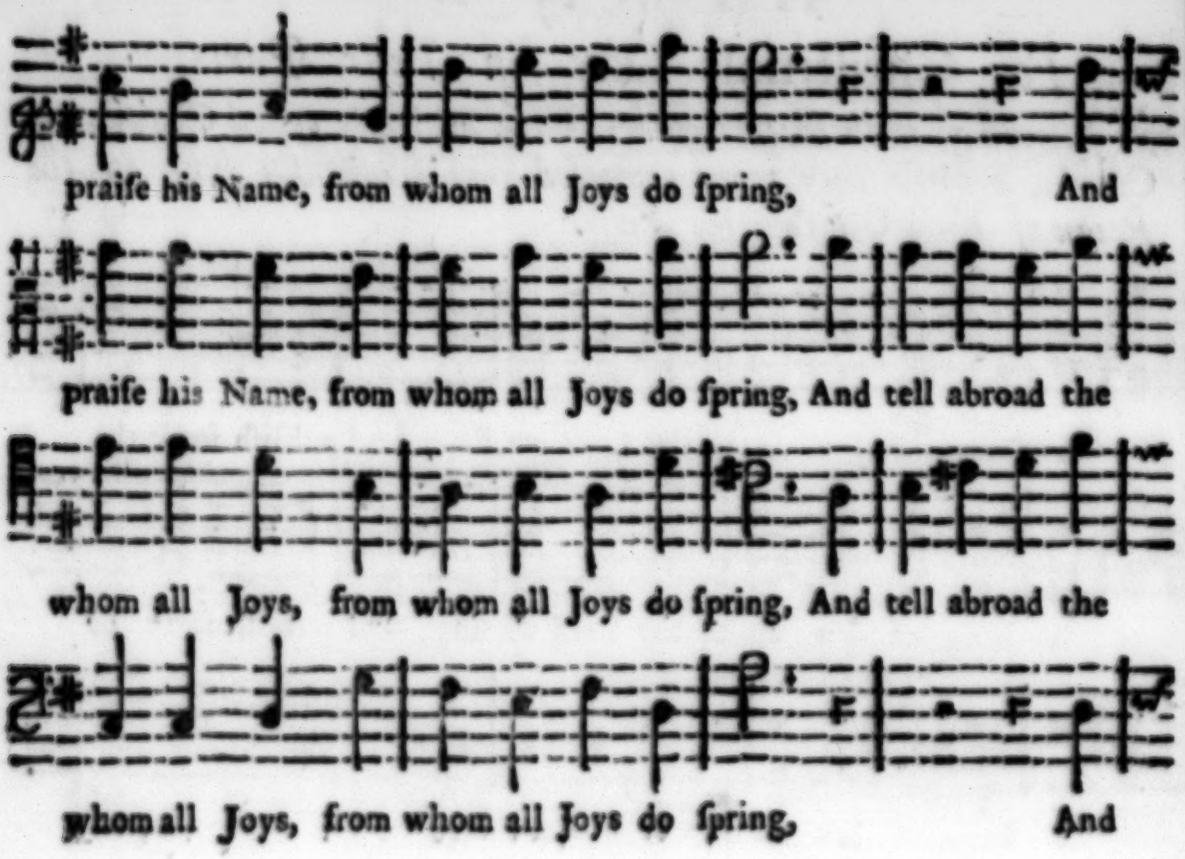
HYMN I.

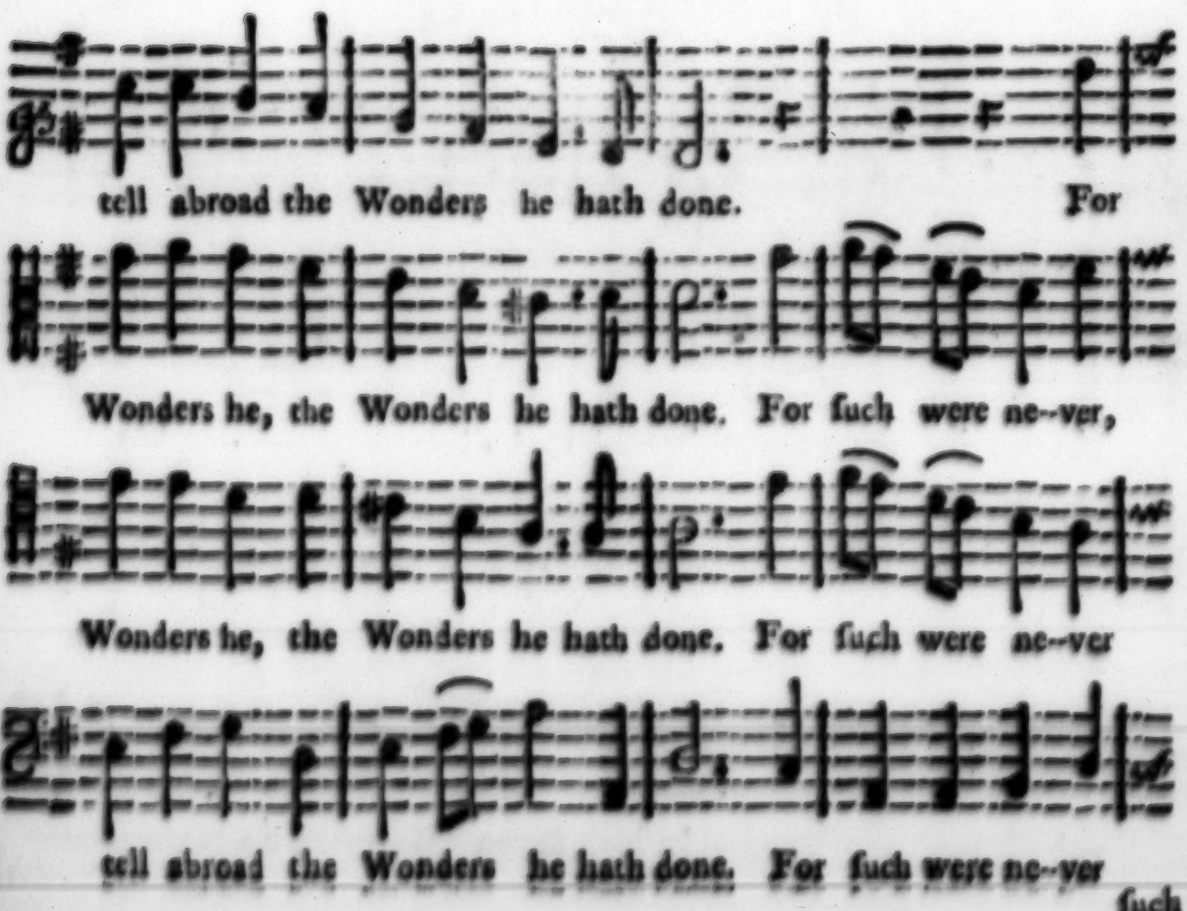
For Chriſtmaſs Day *in Four Parts.*

Theſe following, with ſeveral others, were anciently called Chriſtmaſs Carols, *becauſe they were compoſed and frequently ſung in the Reign of King* Charles *the Firſt.*

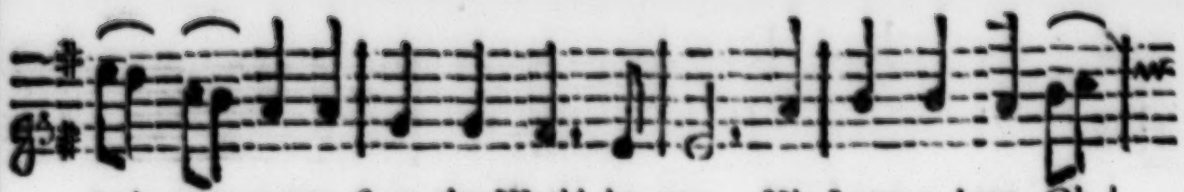


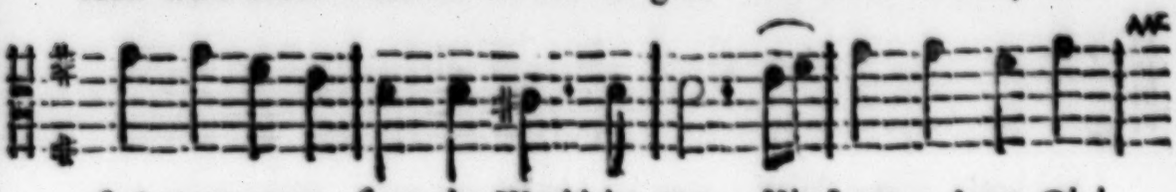
praiſe

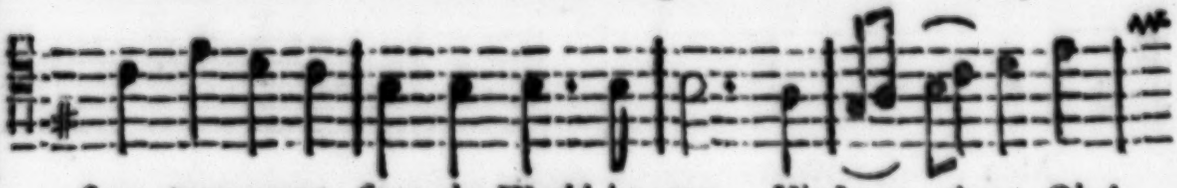

praiſe his Name, from whom all Joys do ſpring, And
praiſe his Name, from whom all Joys do ſpring, And tell abroad the
whom all Joys, from whom all Joys do ſpring, And tell abroad the
whom all Joys, from whom all Joys do ſpring, And


tell abroad the Wonders he hath done. For
Wonders he, the Wonders he hath done. For ſuch were ne--ver,
Wonders he, the Wonders he hath done. For ſuch were ne--ver
tell abroad the Wonders he hath done. For ſuch were ne--ver

ſuch

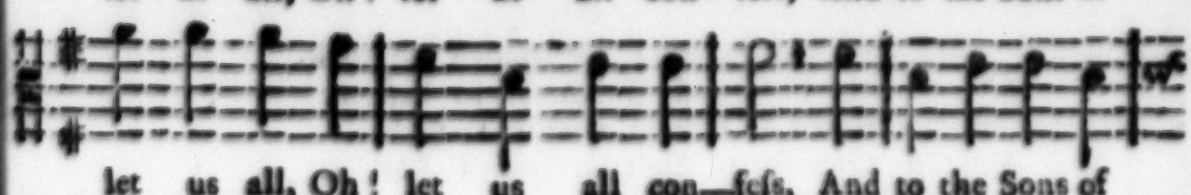

ſuch were never ſince the World be--gun. His Love a--lone, Oh !


ſuch were never ſince the World be--gun. His Love a--lone, Oh !


ſince, were never ſince the World be--gun. His Love alone, Oh !

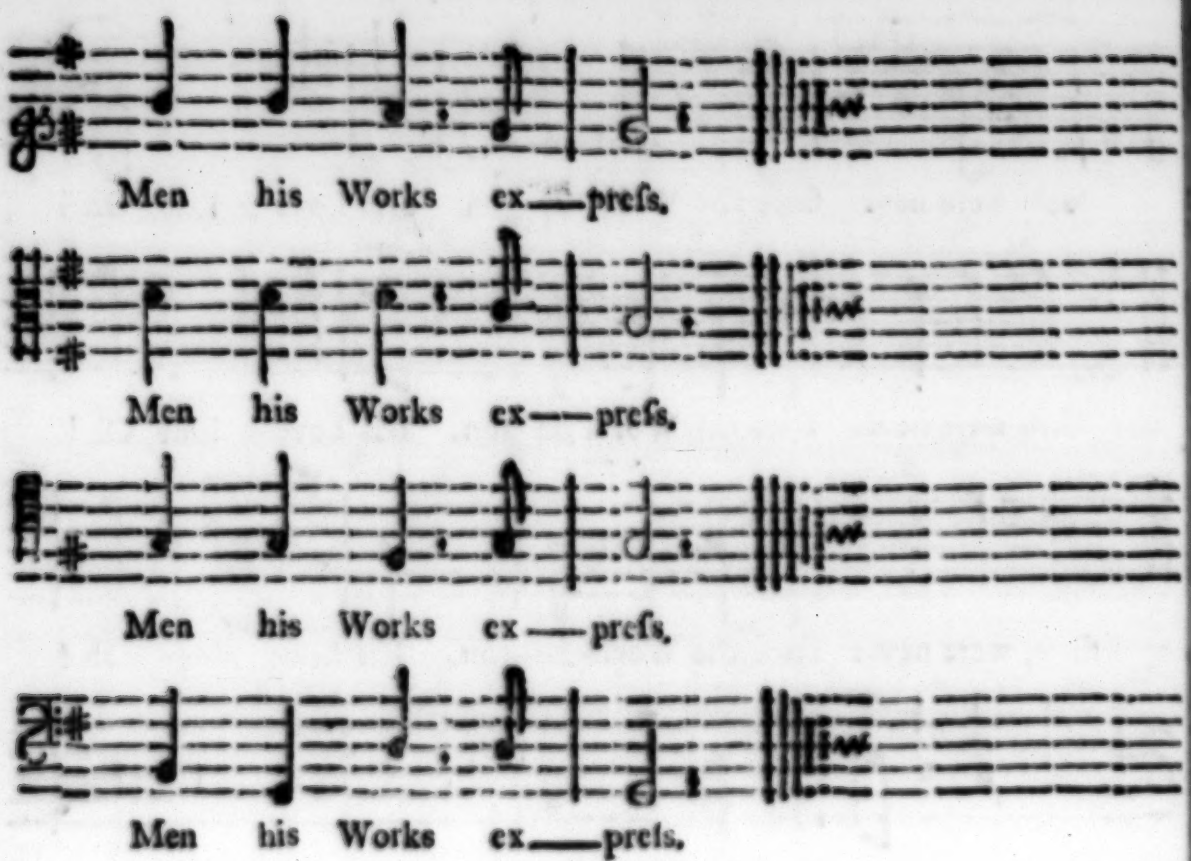
ſince, were ne.ver ſince the World be--gun. His

let us all, Oh ! let us all con—feſs, And to the Sons of


let us all, Oh ! let us all con—feſs, And to the Sons of

Love a—lone, Oh ! let us all con—feſs ; And to the Sons of

Love a-lone, Oh ! let us all con—feſs, And to the Sons of



II.

Upon this Day the Son of GOD was born,
The bleſſed *Word* was then incarnate made,
The LORD to be a Servant thought no ſcorn,
The Godhead was in human Nature clad,
And Fleſh a Throne above all Angels had.
His Love therefore, Oh! let us all confeſs,
And to the Sons of Men his Works expreſs.

III.

Our Sin and Sorrows on himſelf he took,
On us his Bliſs and Goodneſs to beſtow,
To viſit Earth he Heav'n a while forſook,
And to advance us high deſcended low,
But with the ſinful Angels dealt not ſo
His Love therefore, Oh! let us all confeſs,
And to the Sons of Men his Works expreſs.

IV.

The LORD of Glory did deſcend from Heav'n,
His Reſidence before the World began;
For us a Son is born, a Son is giv'n,
Who was both perfect GOD and perfect Man.
Infinity is meaſur'd by a Span.
His Love therefore, Oh! let us all confeſs,
And to the Sons of Men his Works expreſs.

V.

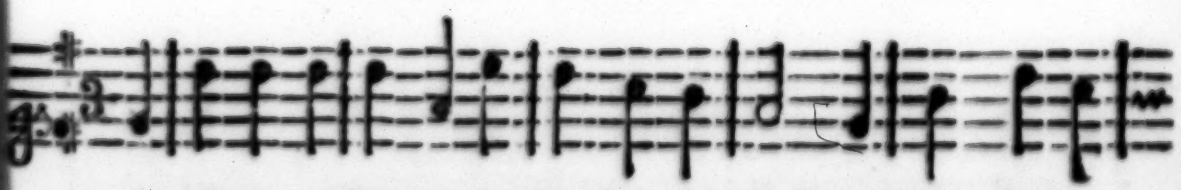
For ſinful Man all this to paſs was brought,
As long before the holy Prophets ſpoke,
So he, who firſt our Shame and Ruin wrought,
Once bruis'd our Heel, but now his Head is broke,
And he hath made us whole, who gave that Stroke.
His Love therefore, Oh! let us all confeſs,
And to the Sons of Men his Works expreſs.

VI.

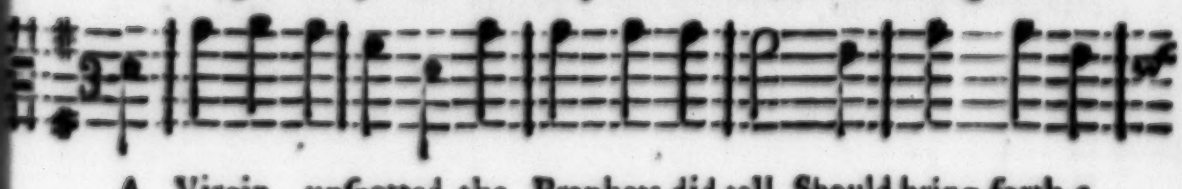
The Lamb hath play'd devouring Wolves among;
The Morning Star of *Jacob* doth appear.
From *Jeſſe*'s Root our Tree of Life is ſprung,
And all GOD's Words in him fulfilled are;
Yet we are ſlack his Praiſes to declare.
His Love therefore, Oh! let us all confeſs,
And to the Sons of Men his Works expreſs.

HYMN II.

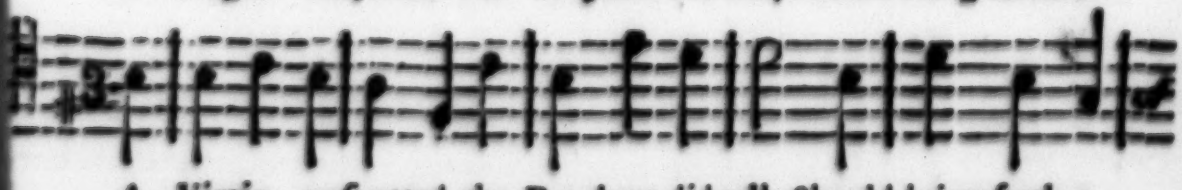
For Chriſtmaſs Day *in Four Parts.*



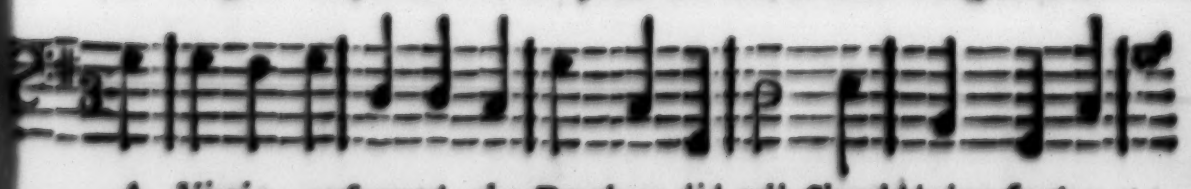
A Virgin unſpotted the Prophets did tell, Should bring forth a



A Virgin unſpotted the Prophets did tell, Should bring forth a

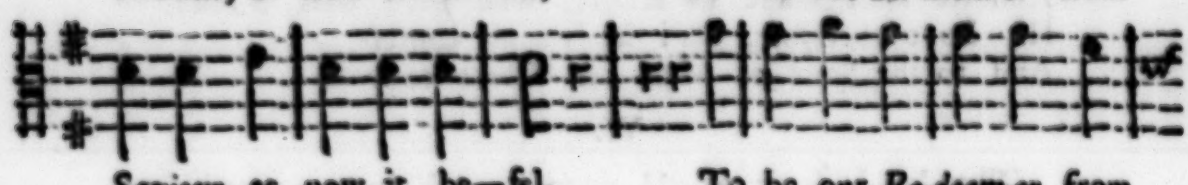


A Virgin unſpotted the Prophets did tell, Should bring forth a

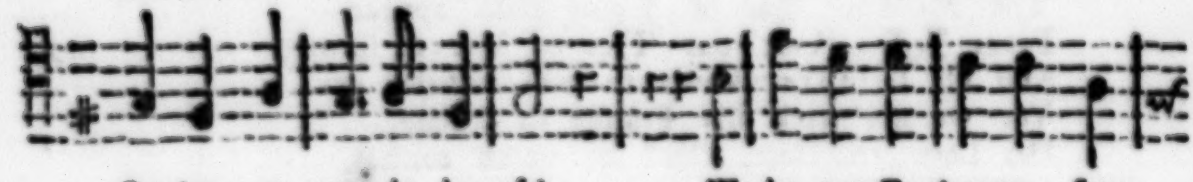


A Virgin unſpotted the Prophets did tell, Should bring forth a

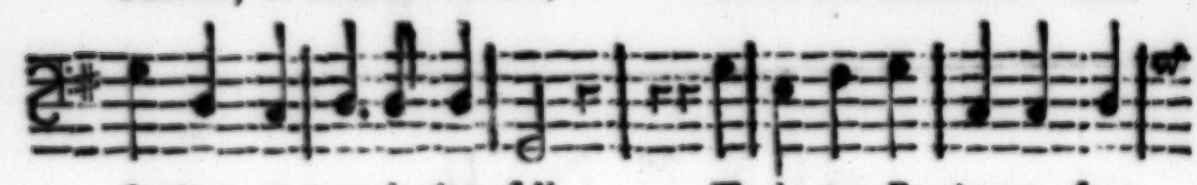
Saviour, as now it be—fel, To be our *Re-deem-er* from



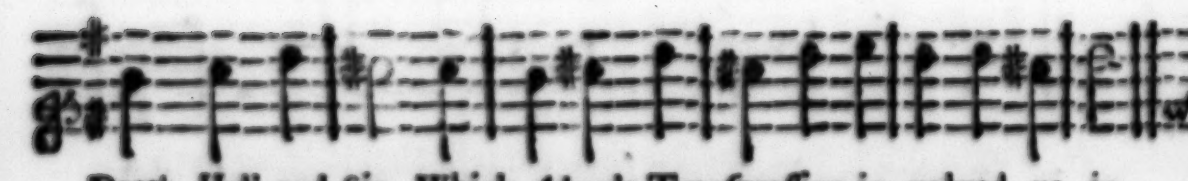
Saviour, as now it be—fel, To be our *Re-deem-er* from



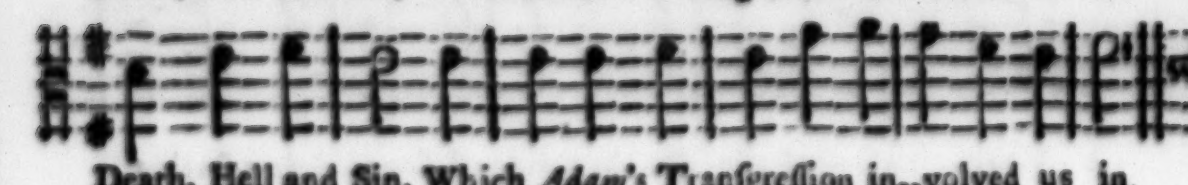
Saviour, as now it be—fel, To be our *Re-deem-er* from



Saviour, as now it be—fell, To be our *Re-deemer* from

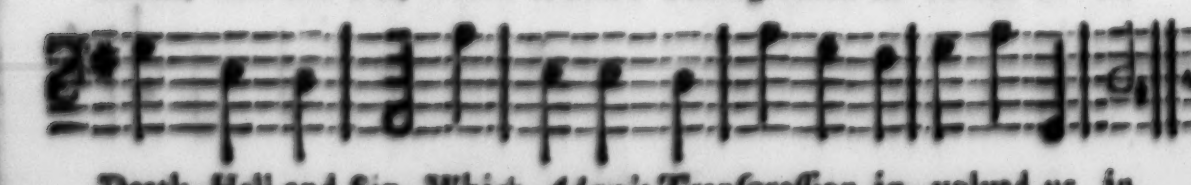


Death, Hell and Sin, Which *Adam*'s Tranſgreſſion in-volved us in.



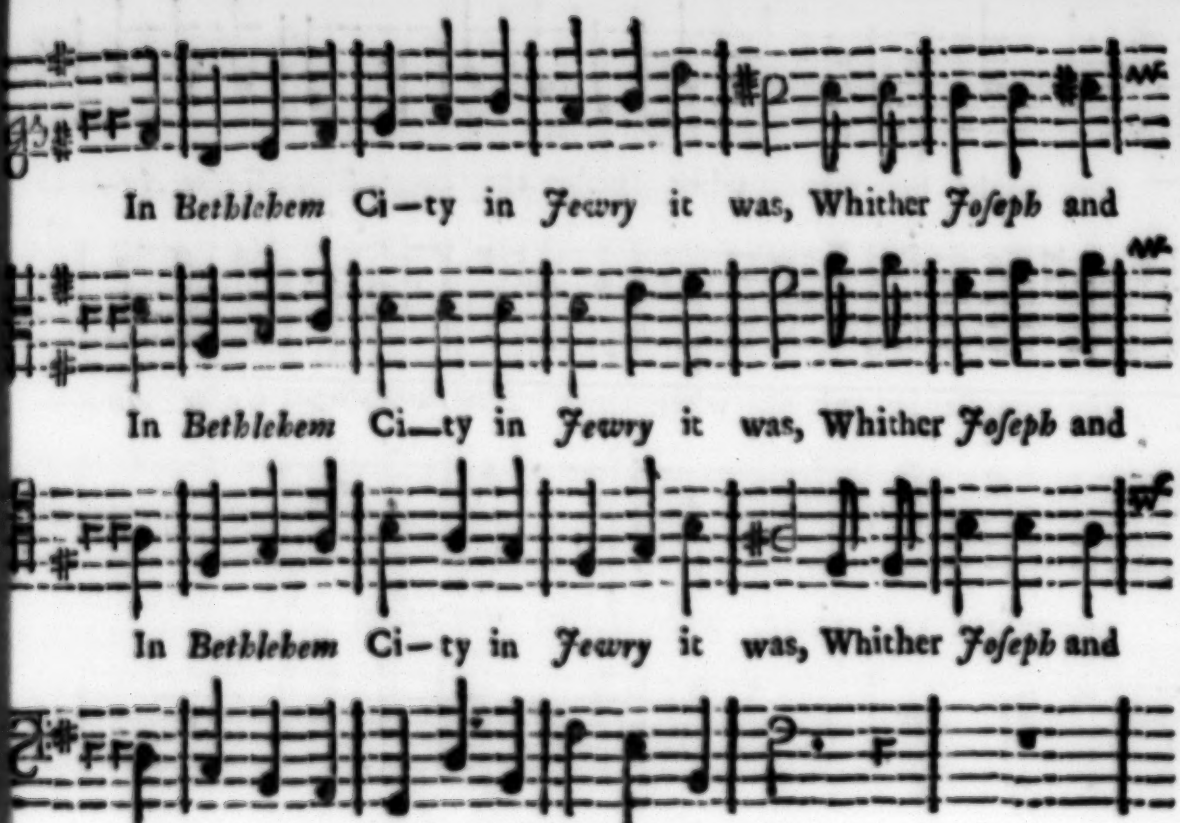
Death, Hell and Sin, Which *Adam*'s Tranſgreſſion in-volved us in.

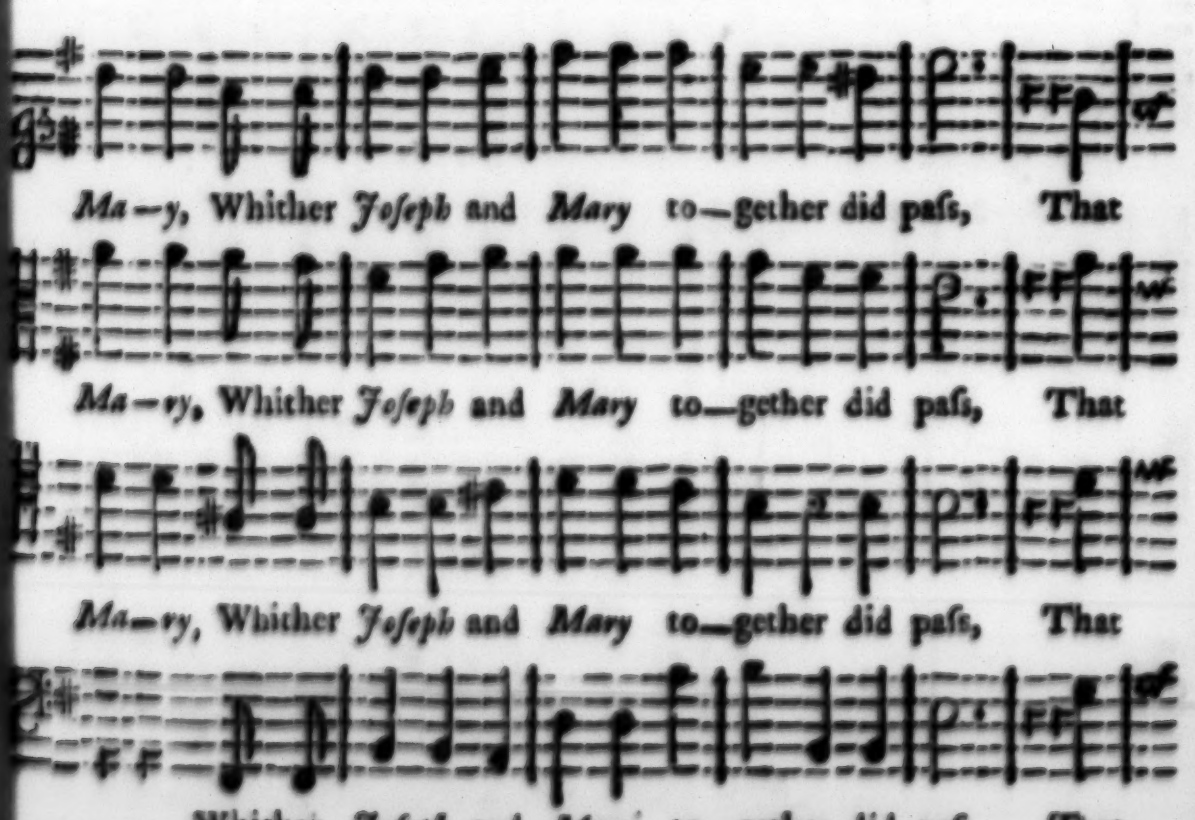
Death, Hell and Sin, Which *Adam*'s Tranſgreſſion in-volved us in.



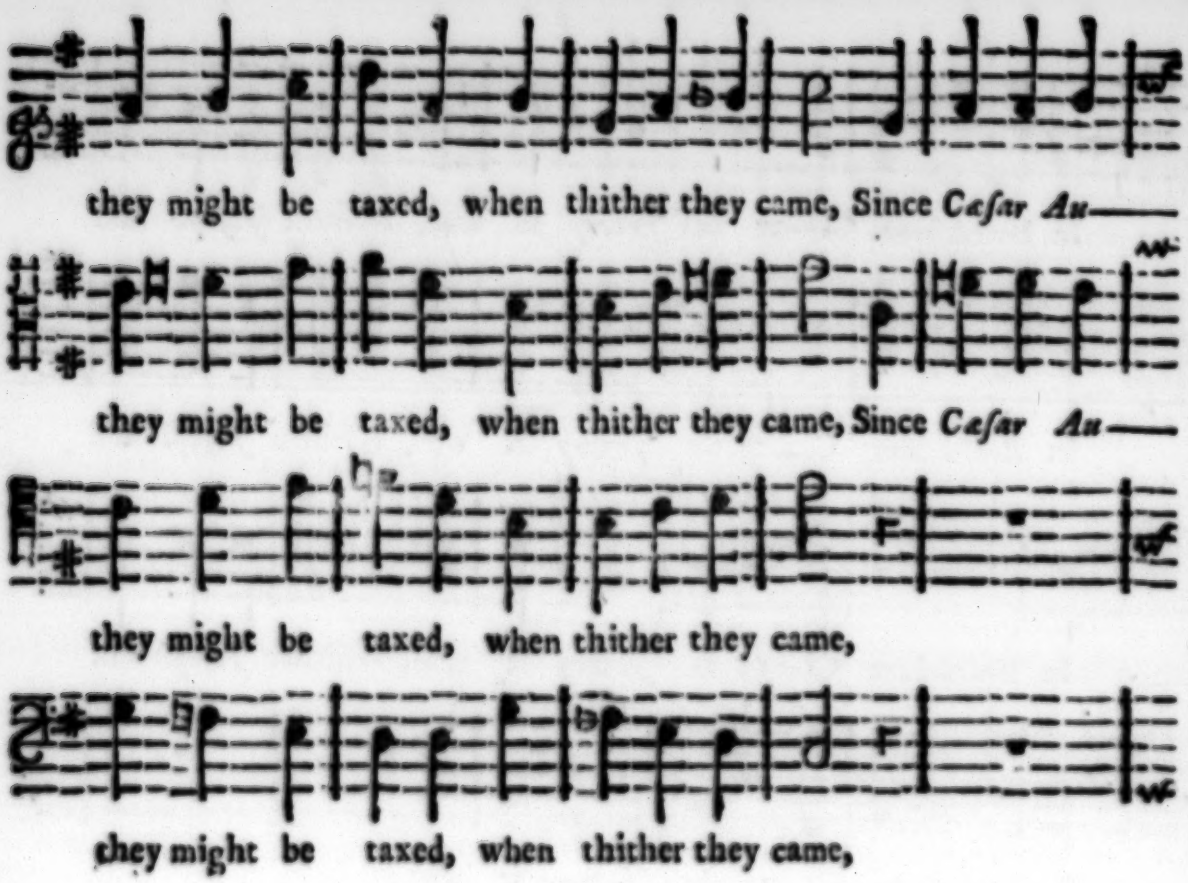
Death, Hell and Sin, Which *Adam*'s Tranſgreſſion in-volved us in.

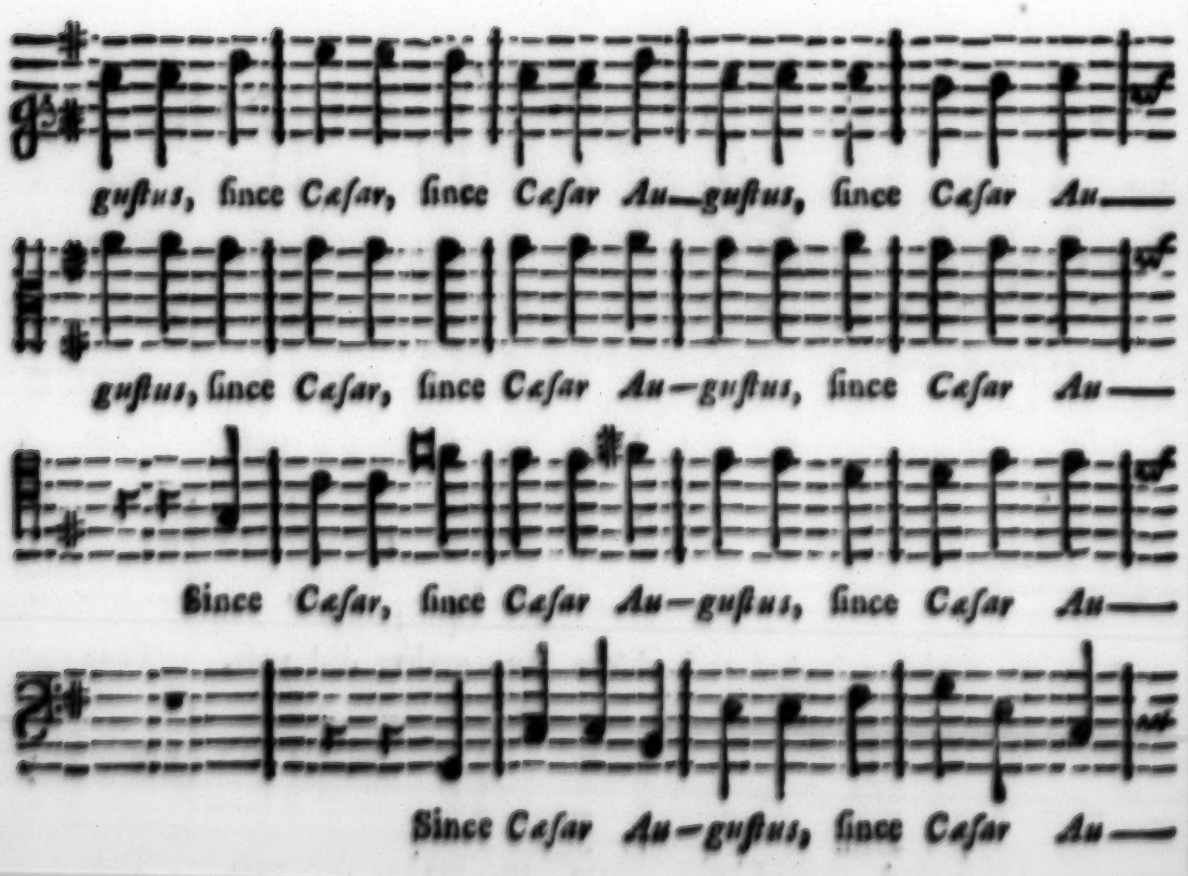
In


In *Bethlehem* Ci—ty in *Jewry* it was, Whither *Joseph* and
In *Bethlehem* Ci—ty in *Jewry* it was, Whither *Joseph* and
In *Bethlehem* Ci—ty in *Jewry* it was, Whither *Joseph* and
In *Bethlehem* Ci—ty in *Jewry* it was,

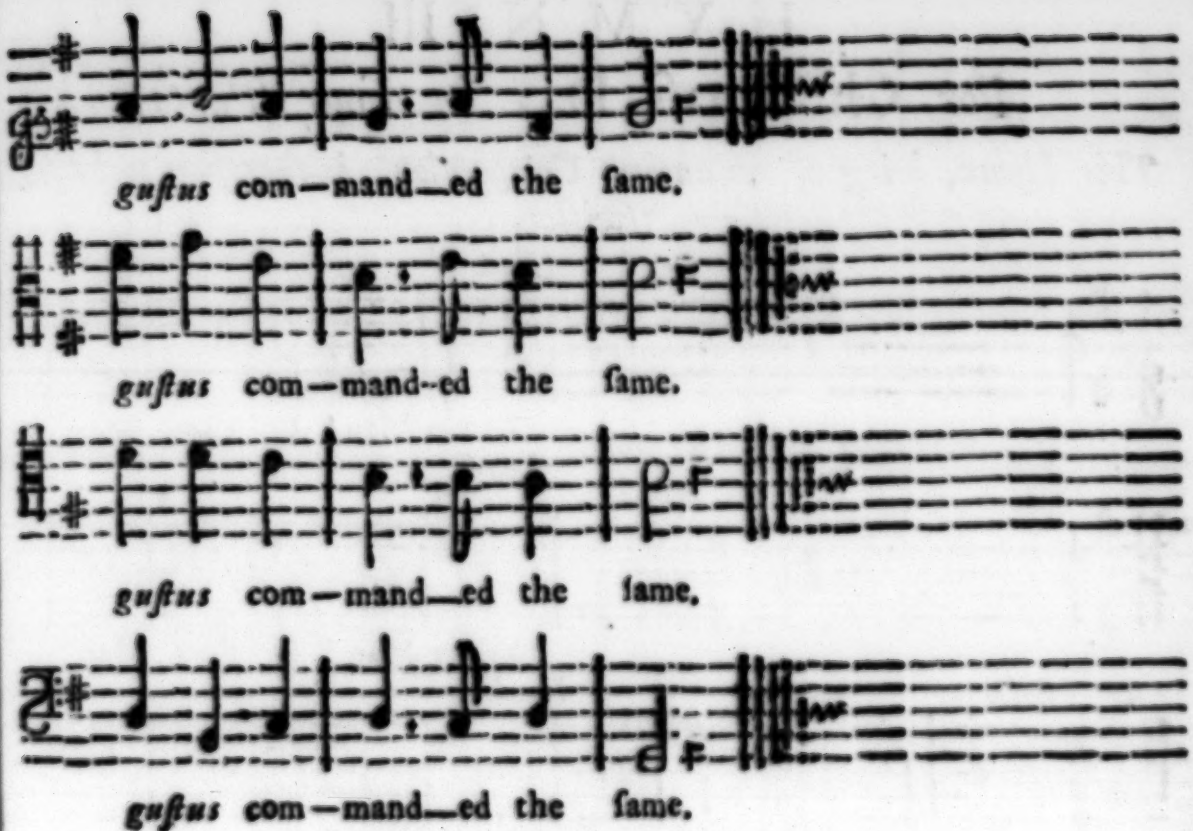

Ma—y, Whither *Joseph* and *Mary* to—gether did paſs, That
Ma—ry, Whither *Joseph* and *Mary* to—gether did paſs, That
Ma—ry, Whither *Joseph* and *Mary* to—gether did paſs, That
Whither *Joseph* and *Mary* to—gether did paſs, That

they


they might be taxed, when thither they came, Since *Cæſar Au*——
they might be taxed, when thither they came, Since *Cæſar Au*——
they might be taxed, when thither they came,
they might be taxed, when thither they came,


guſtus, ſince *Cæſar*, ſince *Cæſar Au*—*guſtus*, ſince *Cæſar Au*——
guſtus, ſince *Cæſar*, ſince *Cæſar Au*—*guſtus*, ſince *Cæſar Au*——
Since *Cæſar*, ſince *Cæſar Au*—*guſtus*, ſince *Cæſar Au*——
Since *Cæſar Au*—*guſtus*, ſince *Cæſar Au*——

guſtus



II.

And when to the City they thus did repair,
They found, that ſuch Numbers of People were there,
That *Joſeph* and *Mary*, whoſe Subſtance was ſmall,
Could get in their Houſes no Lodgings at all.
To lie in a Stable they did not diſdain,
Whence Types of his Sufferings were brought to be ſlain.
Their Lodging ſo ſimple they thought was no ſcorn;
But before the next Morning this *Saviour* was born.

III.

The King of all Glory to Sinners was brought;
Small Store of fine Linnen to wrap him was bought:
But when ſhe had ſwaddled her Infant moſt ſweet,
Within the hard Manger ſhe laid him to ſleep.
And then a bleſt Angel came down from on high,
To certain poor Shepherds in Fields who did lie;
And bade them no longer with Sheep for to ſtay,
Becauſe that our *Saviour* was born on this Day.

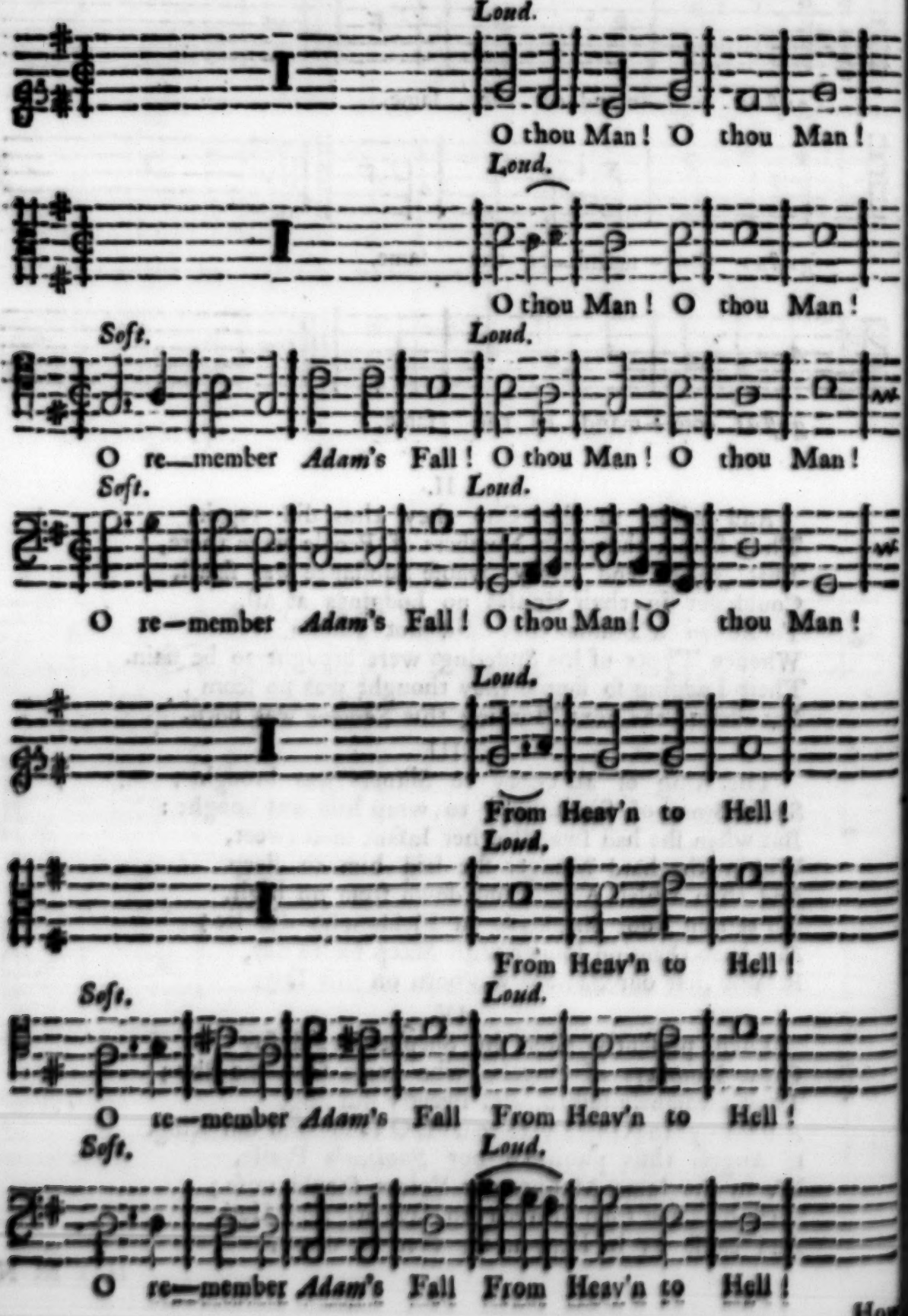
IV.

Then preſently after the Shepherds did ſpy
Great Numbers of Angels, who came from the Sky;
They pleaſantly talked, and ſweetly did ſing,
All Glory to GOD, to our LORD and our King.
If Angels thus publiſh'd our *Saviour*'s Praiſe,
We in the ſame Manner our Voices ſhould raiſe;
Since he came from Heaven to ſave us from Hell,
And cauſe us in Heaven for ever to dwell.

HYMN III.

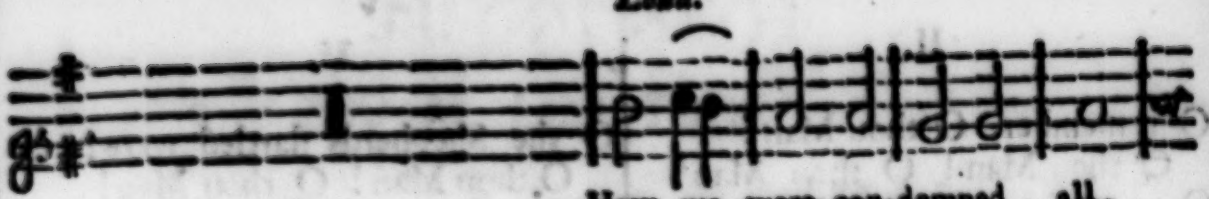
For Chriſtmaſs Day *in Four Parts.*

This Hymn, being of an ancient Compoſition, is therefore to be ſung ſwifter.



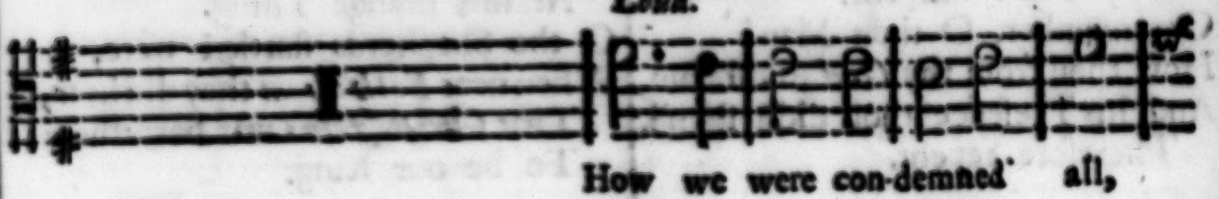
How

Loud.



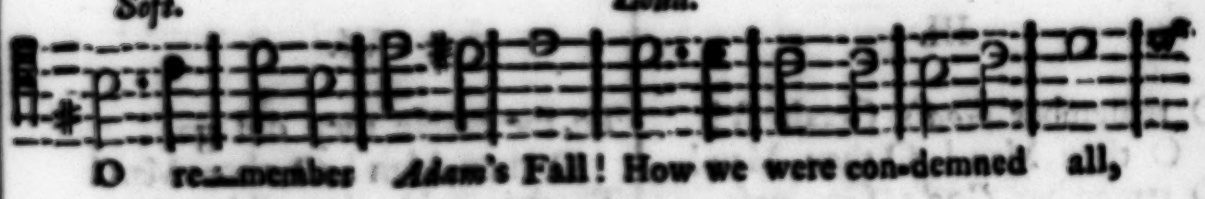
How we were con-demned all,

Loud.



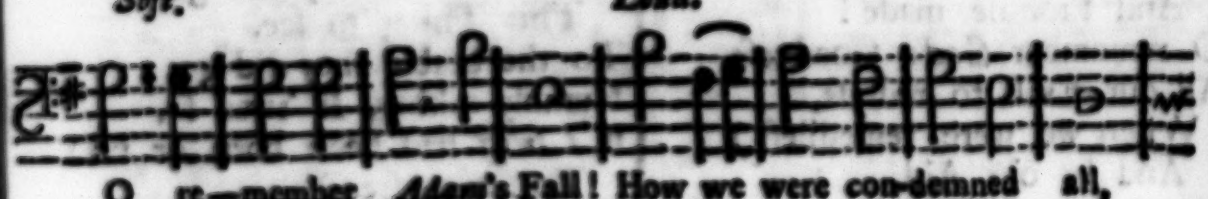
How we were con-demned all,

Soft. *Loud.*

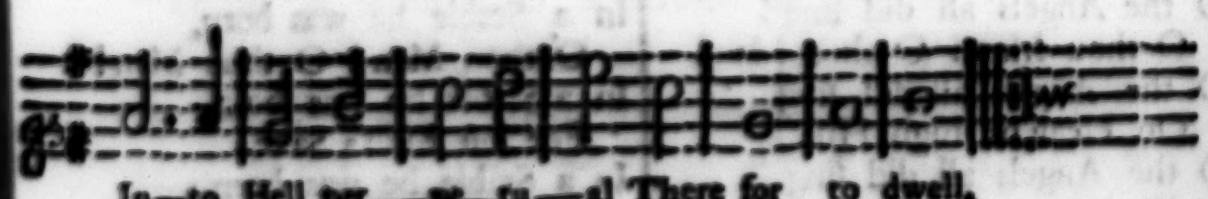


O re—member *Adam*'s Fall! How we were con-demned all,

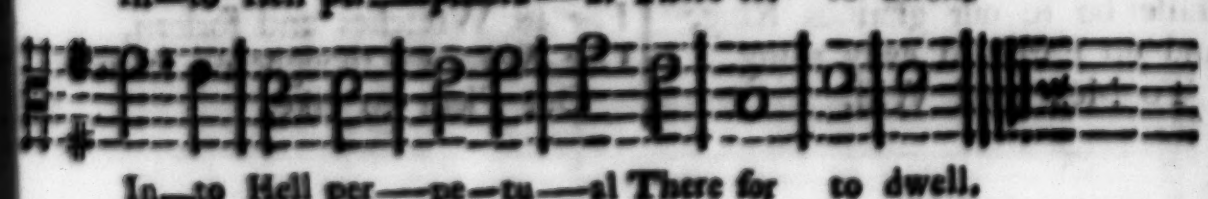
Soft. *Loud.*



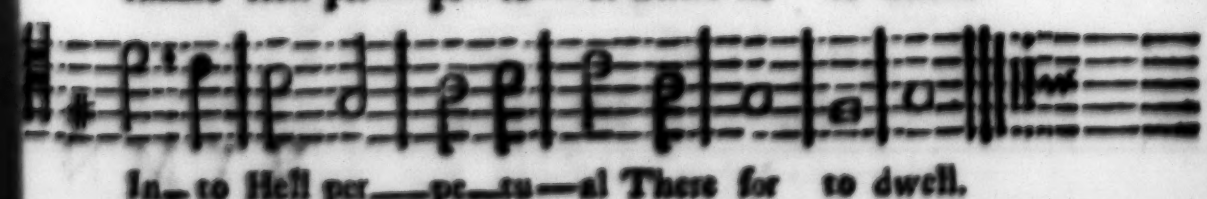
O re—member *Adam*'s Fall! How we were con-demned all,



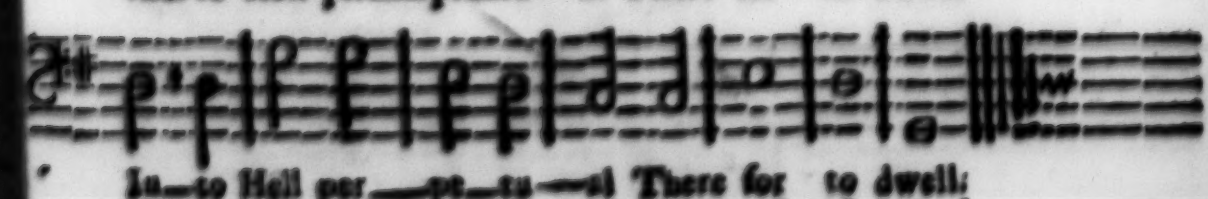
In—to Hell per—pe—tu—al There for to dwell.



In—to Hell per—pe—tu—al There for to dwell.



In—to Hell per—pe—tu—al There for to dwell.



In—to Hell per—pe—tu—al There for to dwell.

II.

O remember, O thou Man!
O thou Man! O thou Man!
O remember, O thou Man!
Thy Time miſpent.
O remember, O thou Man!
How thou from thy *God* didſt run,
And his Preſence thou didſt ſhun!
Therefore repent.

III.

O remember *God*'s Goodneſs!
O thou Man! O thou Man!
O remember *God*'s Goodneſs
And Promiſe made!
O remember *God*'s Goodneſs
All our Evils to redreſs,
(When we were remedileſs)
And be our Aid.

IV.

O the Angels all did ſing!
O thou Man! O thou Man!
O the Angels all did ſing
On Heav'ns high Hill.
O the Angels all did ſing,
Praiſe be to our glorious King,
And on Earth in ev'ry thing
To Men good Will.

V.

O the Shepherds ſtartled were!
O thou Man! O thou Man!
O the Shepherds ſtartled were
At this ſtrange Thing.
O the Shepherds ſtartled were,
When near *Bethlehem* they did hear,
That *Chriſt Jeſus* was born there
To be our King.

VI.

To the Stable they did go,
O thou Man! O thou Man!
To the Stable they did go
This Thing to ſee.
To the Stable they did go,
Humbly asking, If 'twas ſo,
If *Chriſt* had been born or no
To ſet us free?

VII.

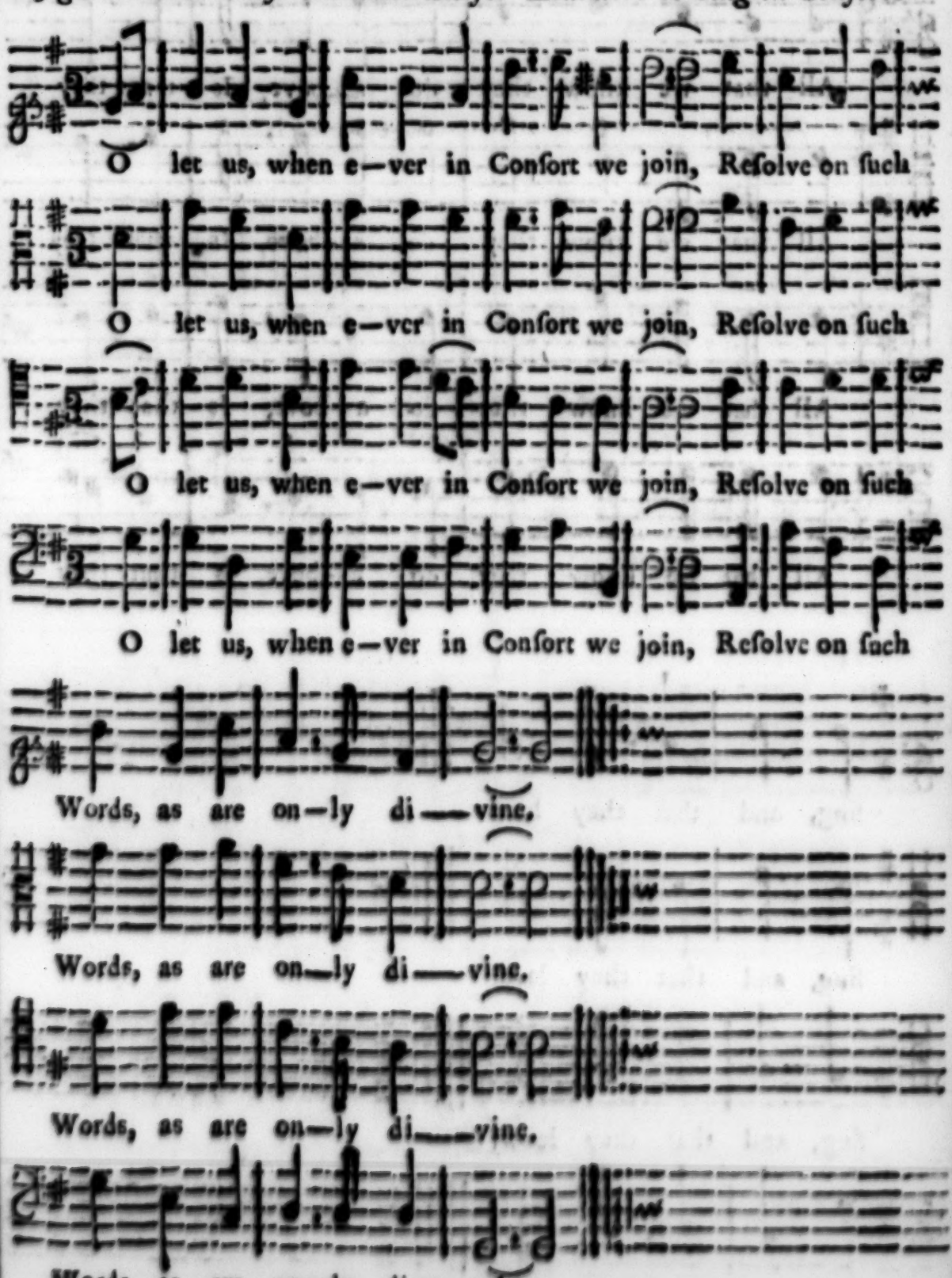
In a Stable he was born,
O thou Man! O thou Man!
In a Stable he was born
For loſt Man's Sake.
In a Stable he was born:
For us Wretches and forlorn,
Our *Redeemer* thought no ſcorn
Our Fleſh to take.

HYMN

HYMN VI.

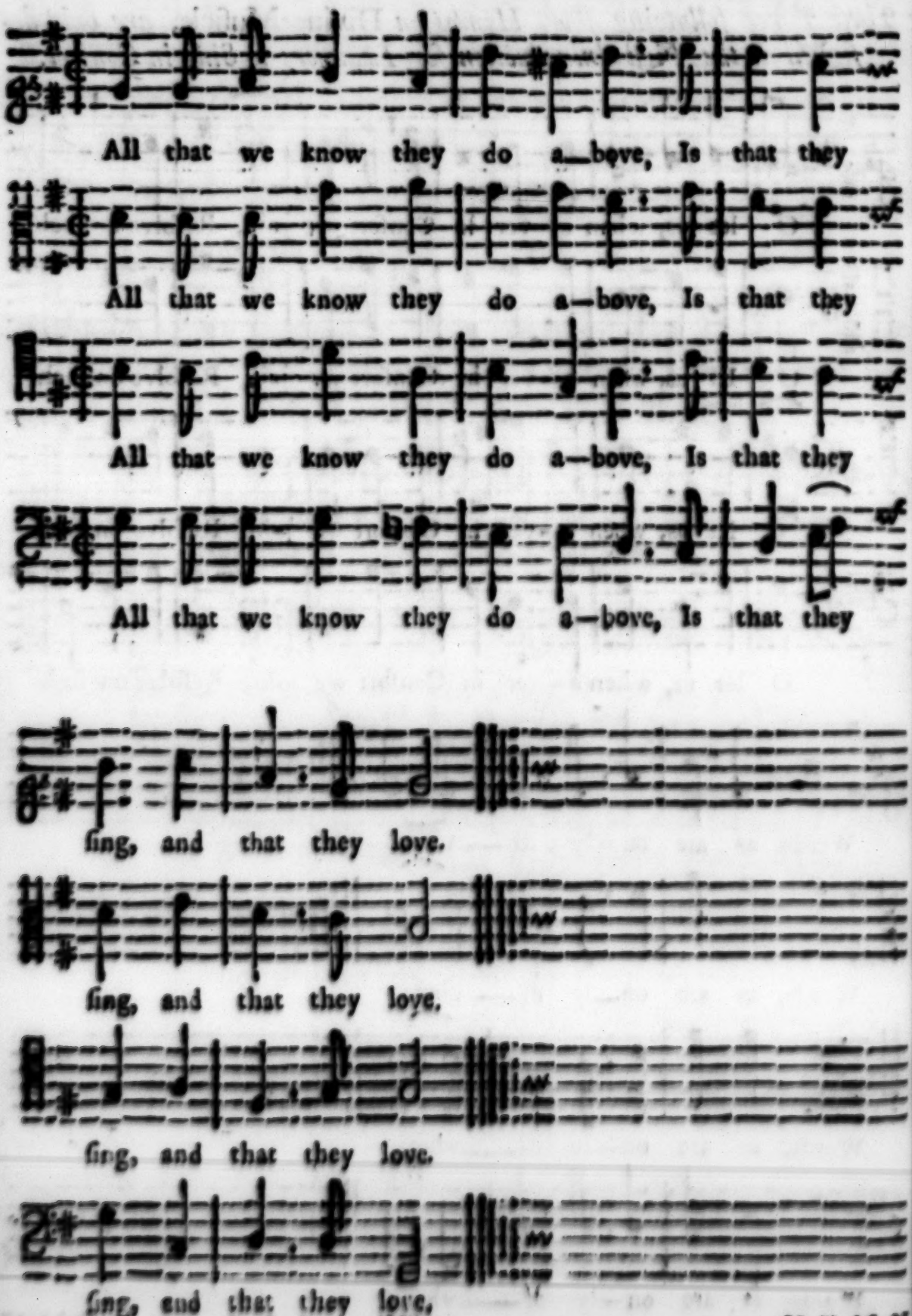
In Four Parts.

Theſe Three following ſhort Hymns on Divine Muſick, *are only deſigned as the Firſt Introduction for Learners to Sing in Conſort.*



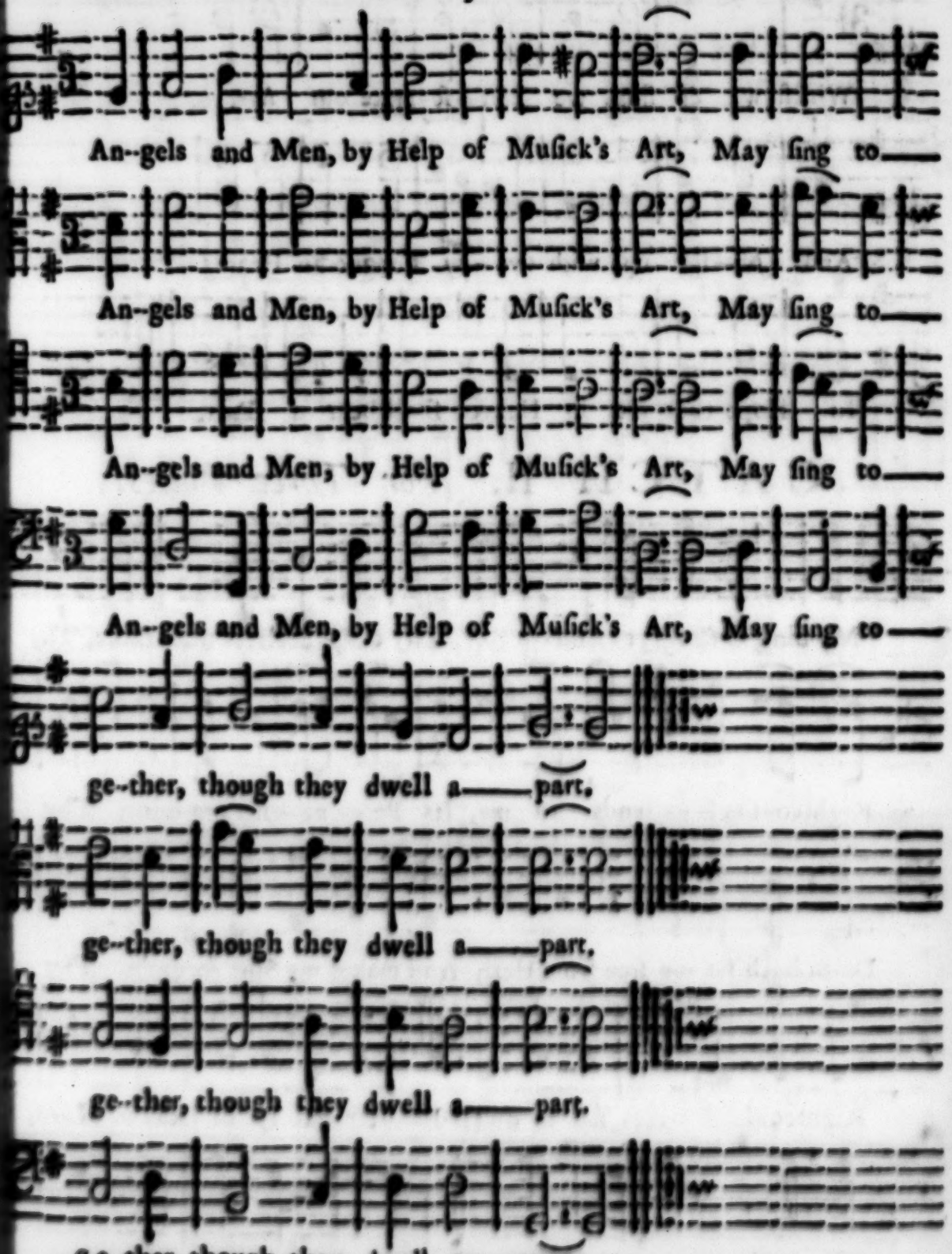
HYMN VII.

In Four Parts. Out of Mr. Waller's *Poems.*



HYMM VIII.

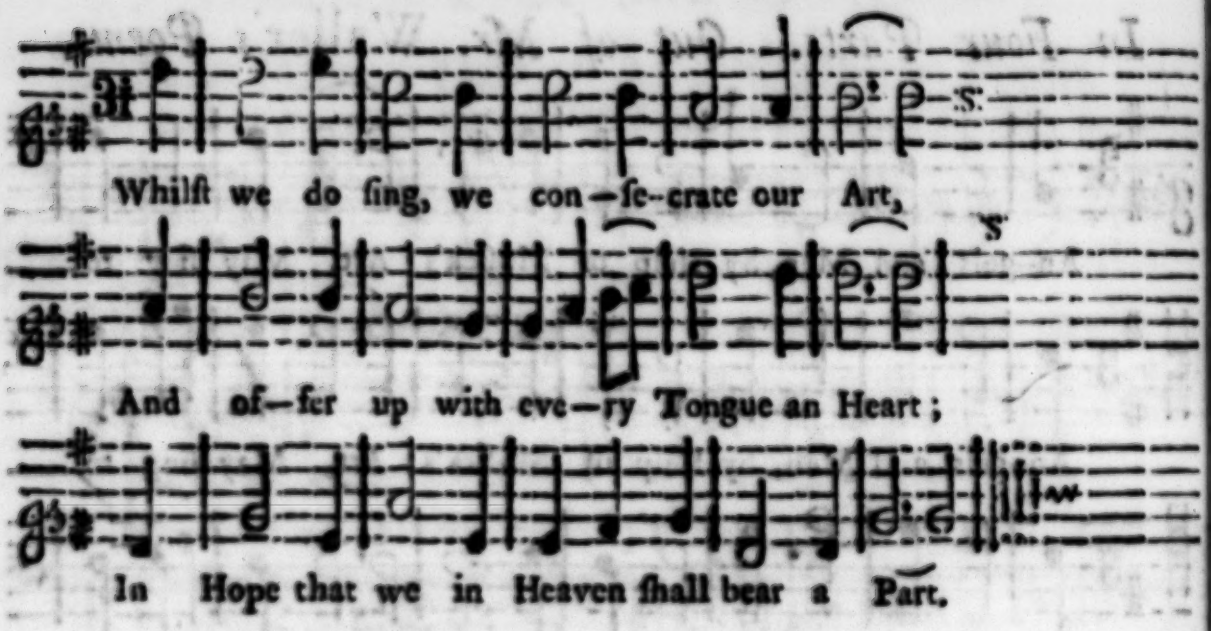
In Four Parts. Out of Mr. Waller's *Poems.*



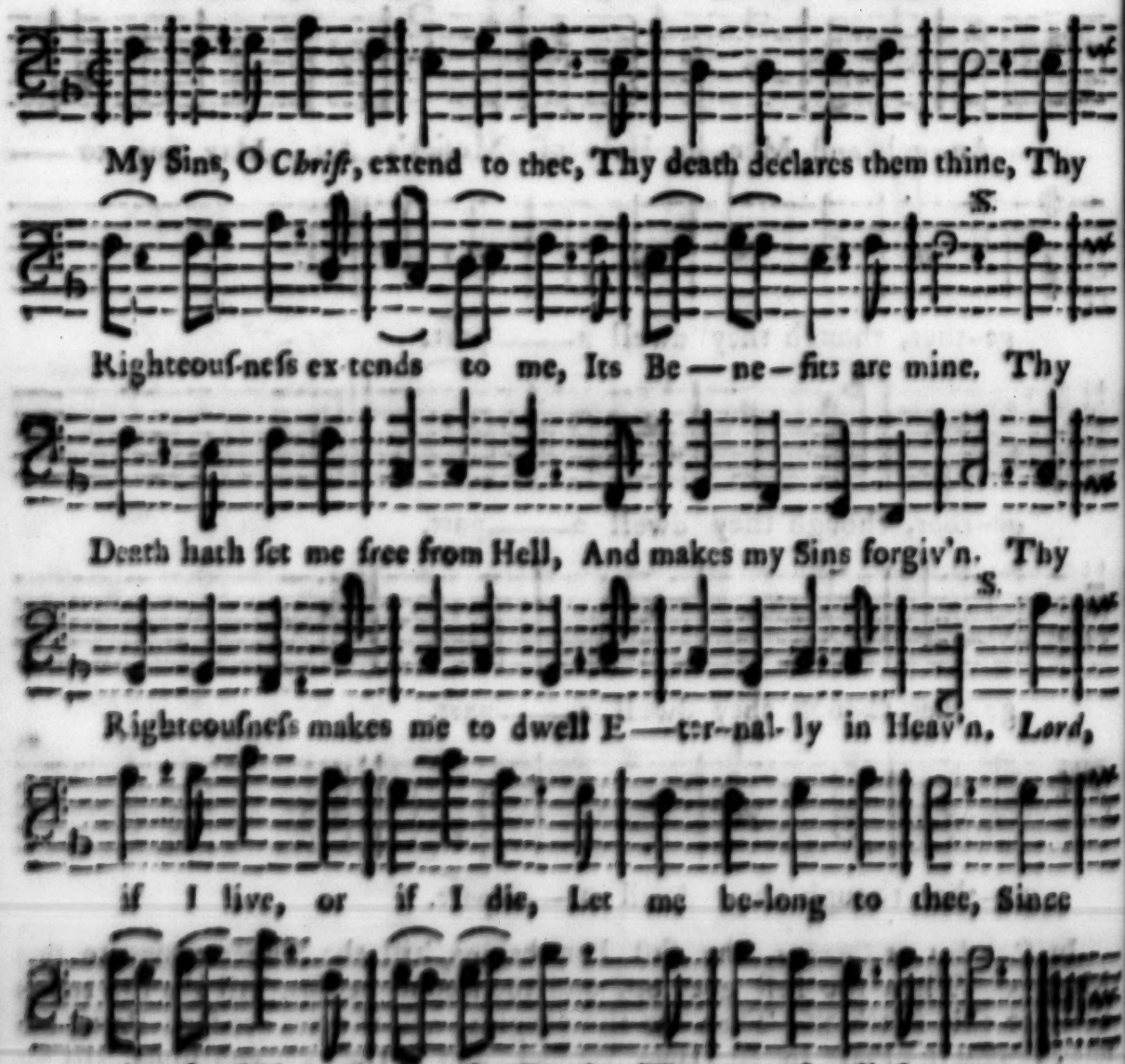
In *Catches* or *Canons*, the firſt Part begins, 'till the Singer comes to this Mark 𝄇. Then the firſt goes on, and the ſecond begins, 'till the firſt comes again to this Mark 𝄇. Then the third begins, and if there are four Parts, the fourth takes its Place in the ſame Manner, and ſo they all continue, 'till by ſome particular Signal they leave off all together.

CATCH

CATCH I. *In Three Parts.*



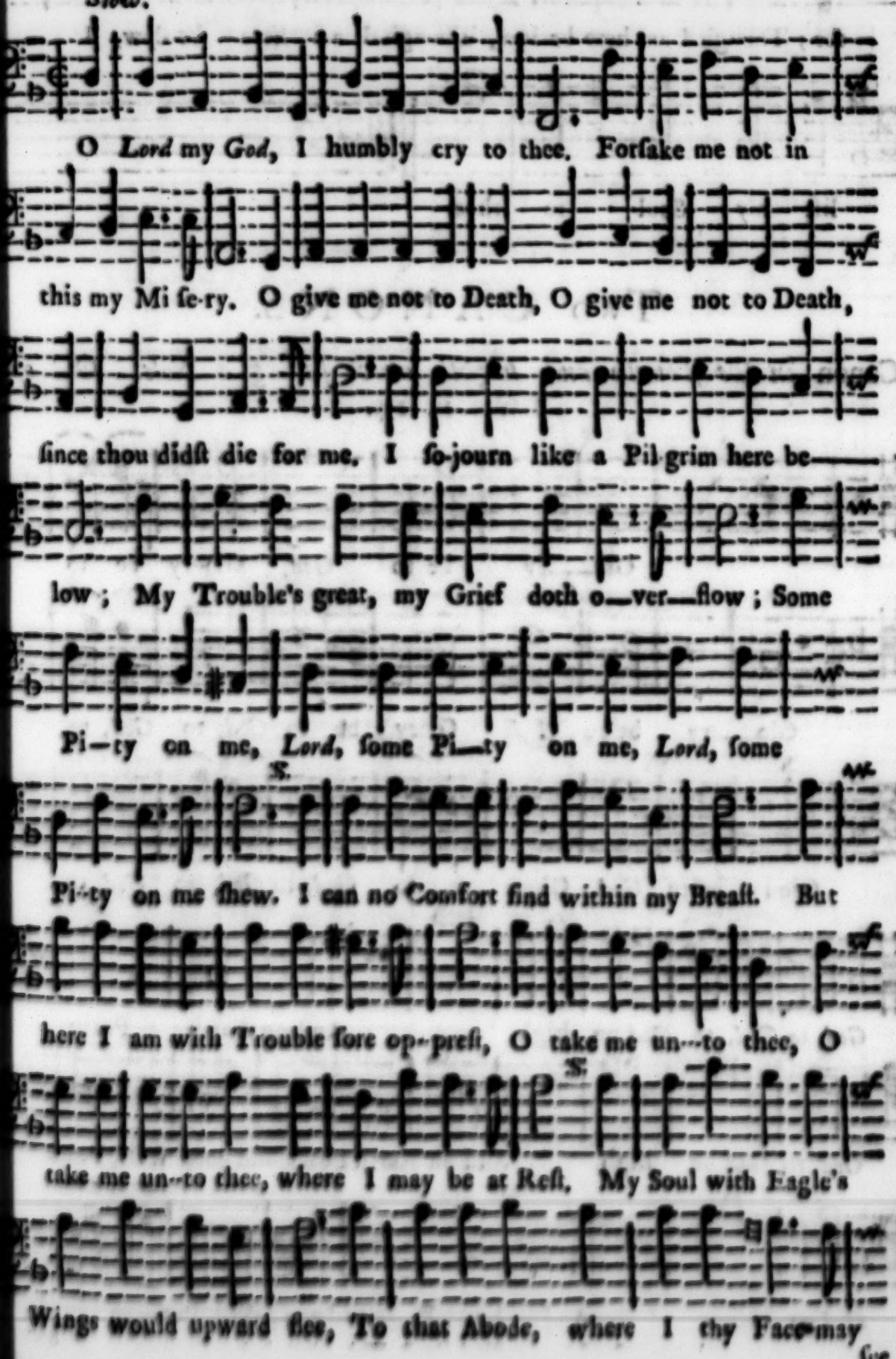
CATCH II. *For Three Voices.*



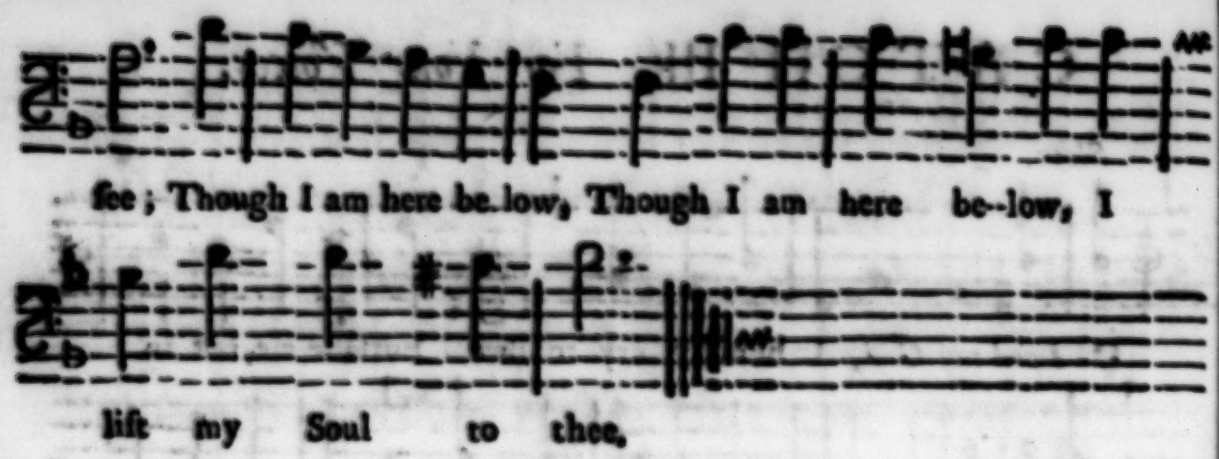
CATCH

CATCH III. *For Four Voices.*

Slow.

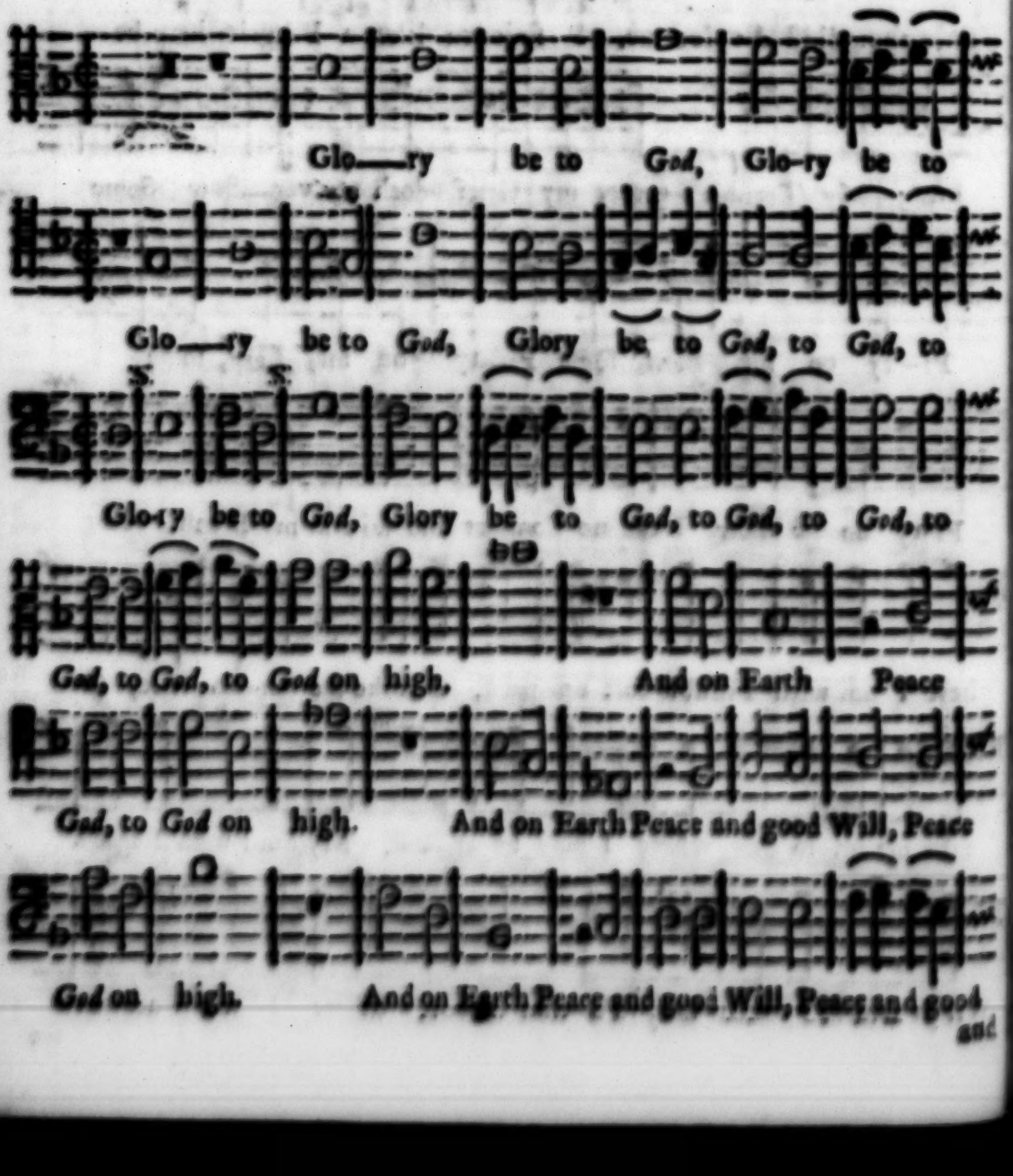


ſee

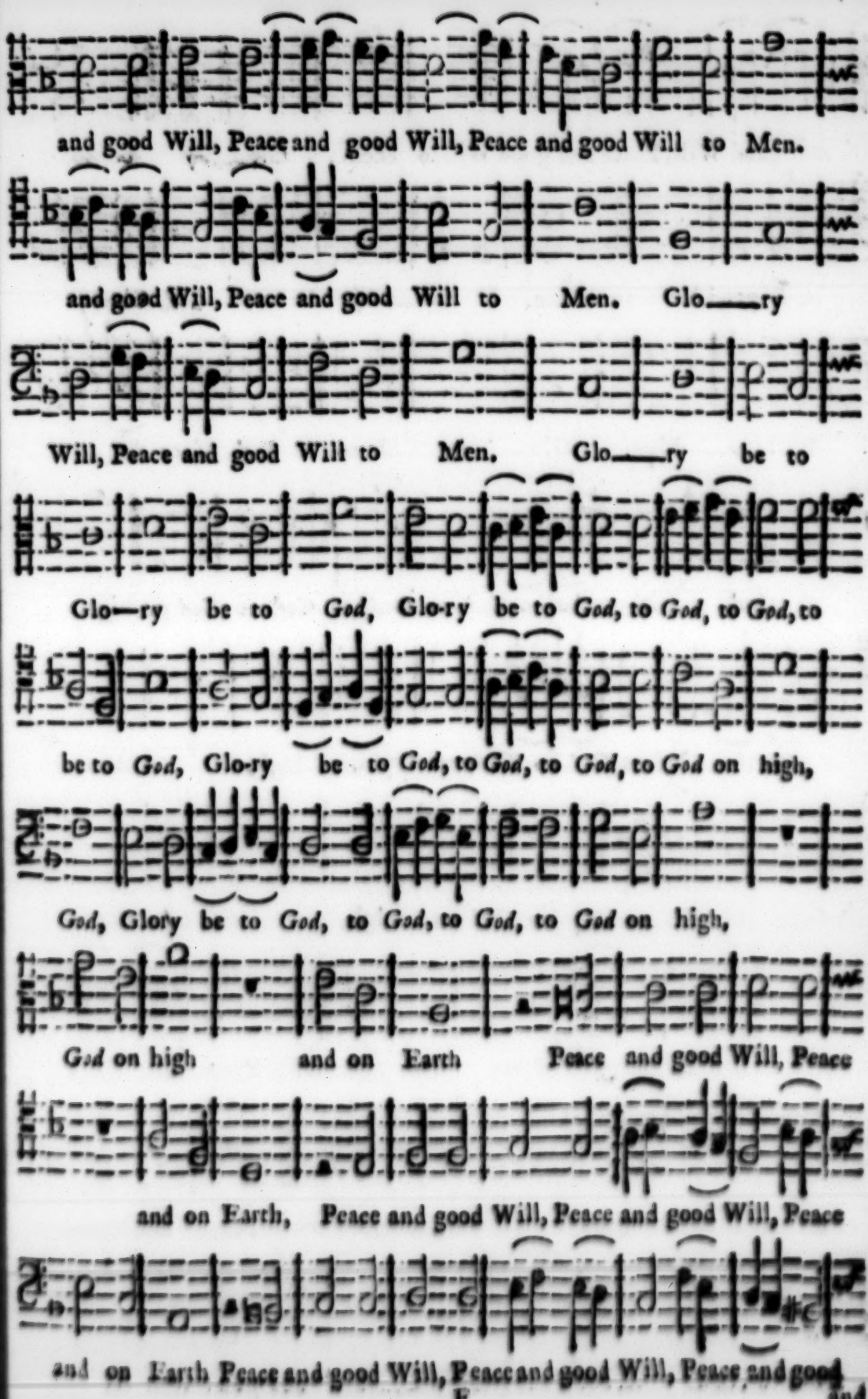


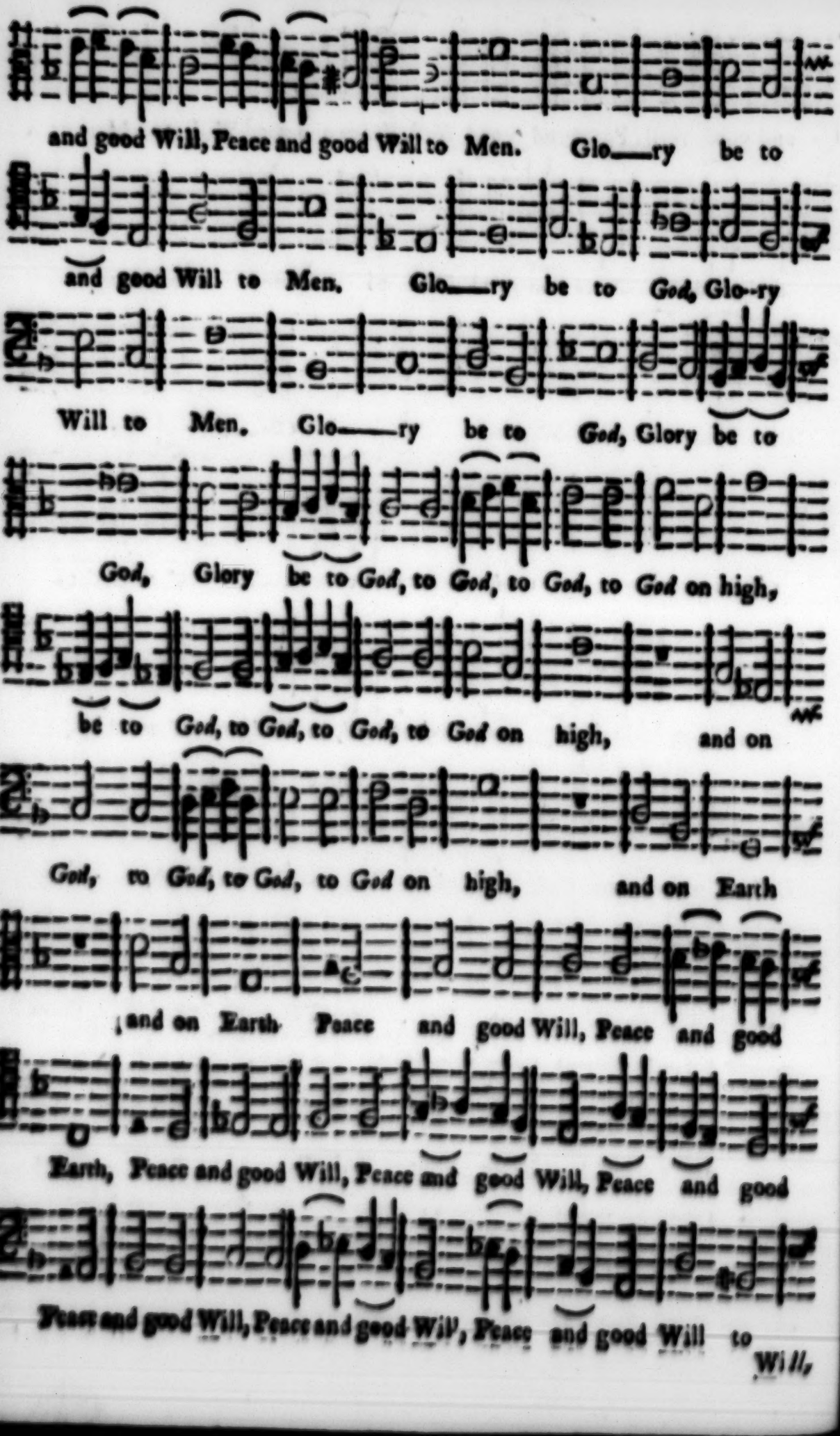
Two CANONS.

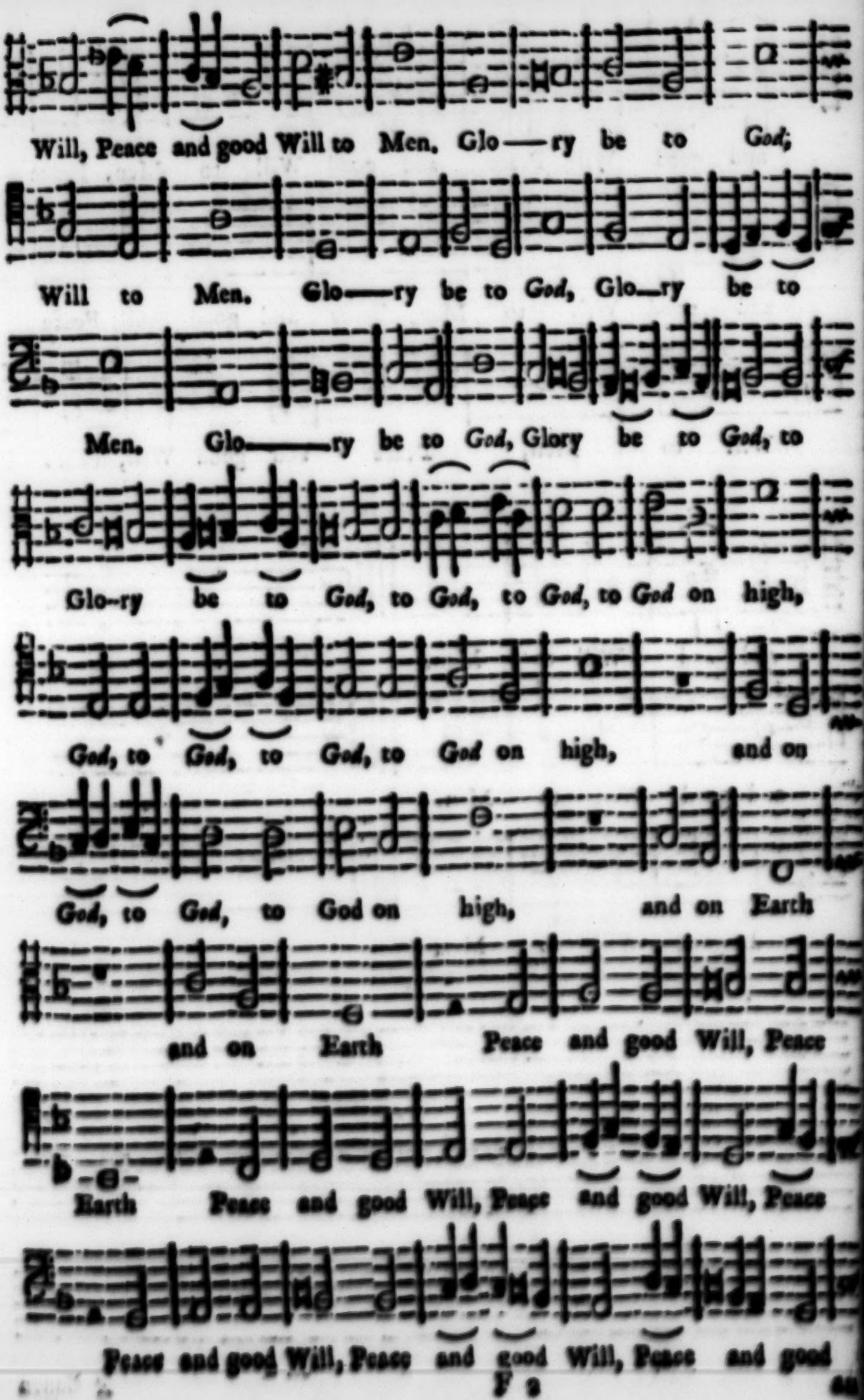
Canon *in the Fourth and Eighth above falling a Note. Out of* Luke ii. 14.

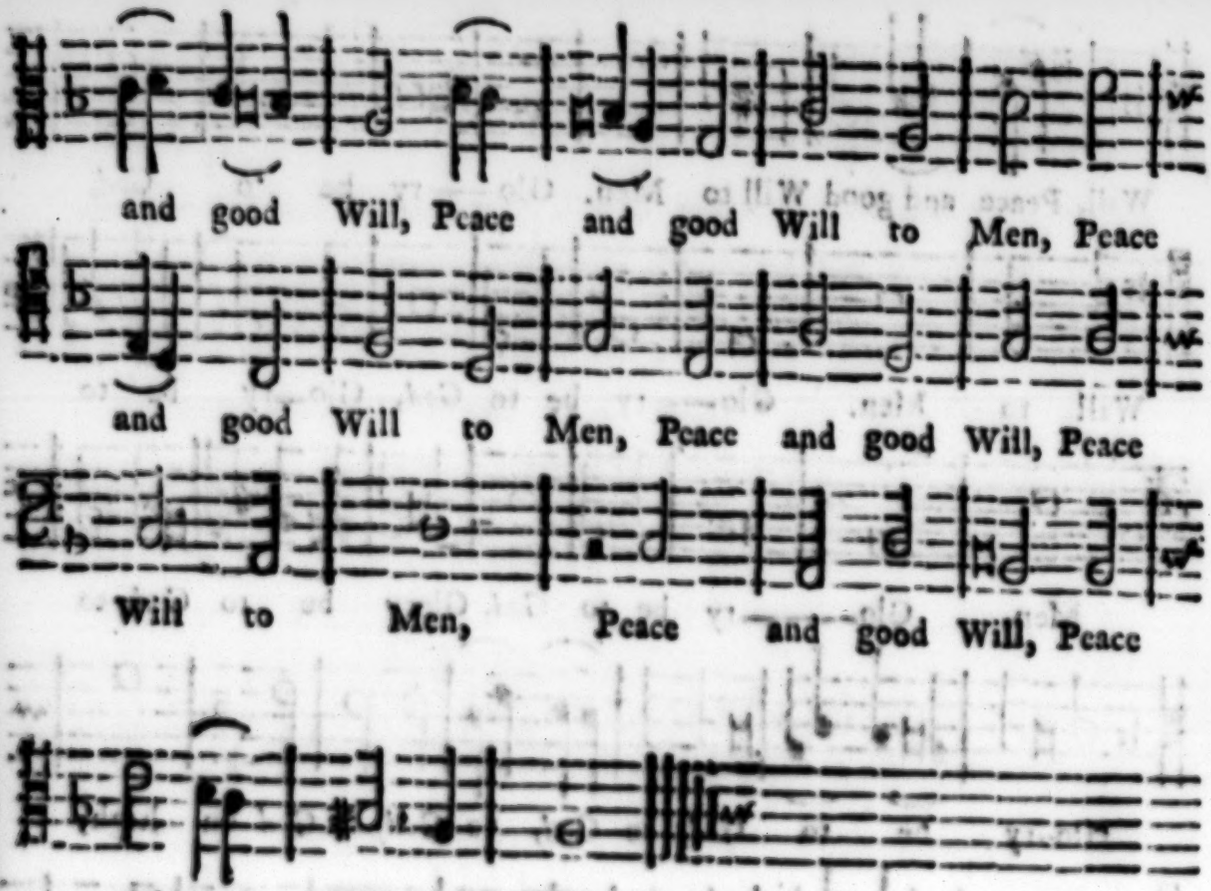


and


and good Will, Peace and good Will, Peace and good Will to Men.
and good Will, Peace and good Will to Men. Glo___ry
Will, Peace and good Will to Men. Glo___ry be to
Glo—ry be to God, Glo-ry be to God, to God, to God, to
be to God, Glo-ry be to God, to God, to God, to God on high,
God, Glory be to God, to God, to God, to God on high,
God on high and on Earth Peace and good Will, Peace
and on Earth, Peace and good Will, Peace and good Will, Peace
and on Earth Peace and good Will, Peace and good Will, Peace and good

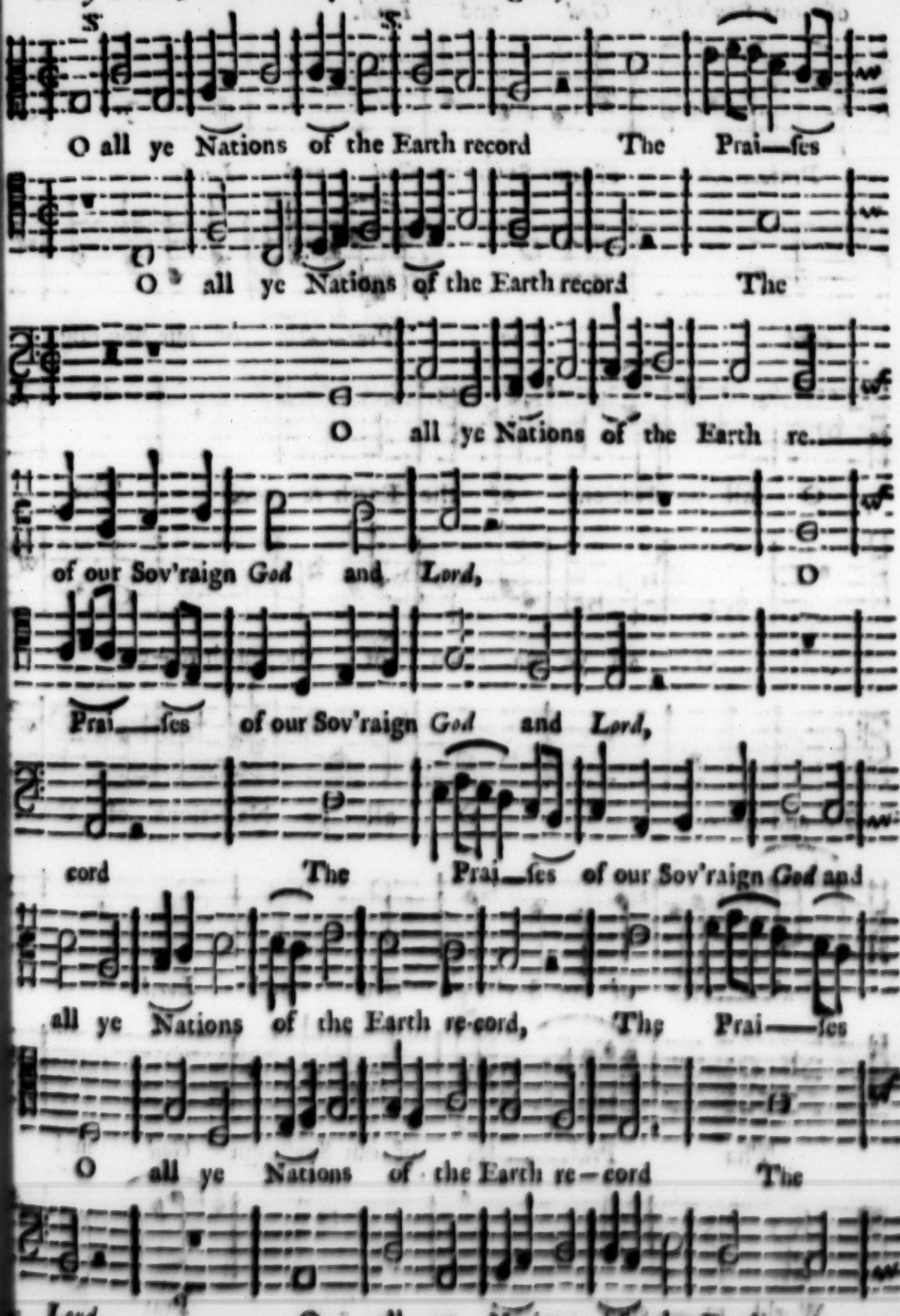

and good Will, Peace and good Will to Men. Glo___ry be to
and good Will to Men. Glo___ry be to *God*, Glo-ry
Will to Men. Glo___ry be to *God*, Glory be to
God, Glory be to *God*, to *God*, to *God*, to *God* on high,
be to *God*, to *God*, to *God*, to *God* on high, and on
God, to *God*, to *God*, to *God* on high, and on Earth
and on Earth Peace and good Will, Peace and good
Earth, Peace and good Will, Peace and good Will, Peace and good
Peace and good Will, Peace and good Will, Peace and good Will to
Will,


Will, Peace and good Will to Men. Glo—ry be to God;
Will to Men. Glo—ry be to God, Glo—ry be to
Men. Glo——ry be to God, Glory be to God, to
Glo-ry be to God, to God, to God, to God on high,
God, to God, to God, to God on high, and on
God, to God, to God on high, and on Earth
and on Earth Peace and good Will, Peace
Earth Peace and good Will, Peace and good Will, Peace
Peace and good Will, Peace and good Will, Peace and good

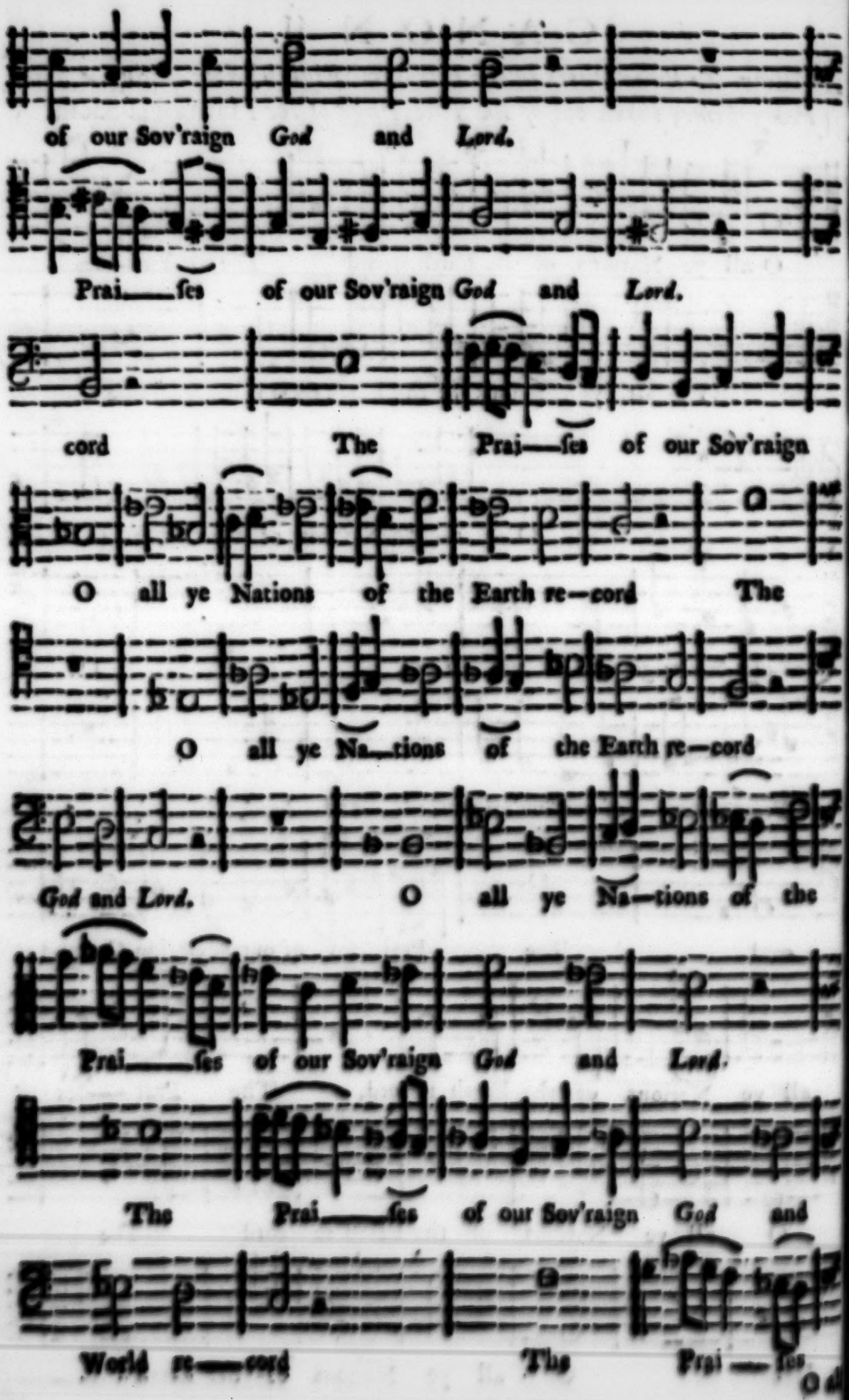

and good Will, Peace and good Will to Men, Peace
and good Will to Men, Peace and good Will, Peace
Will to Men, Peace and good Will, Peace
and good Will to Men.
and good Will to Men.
and good Will to Men.

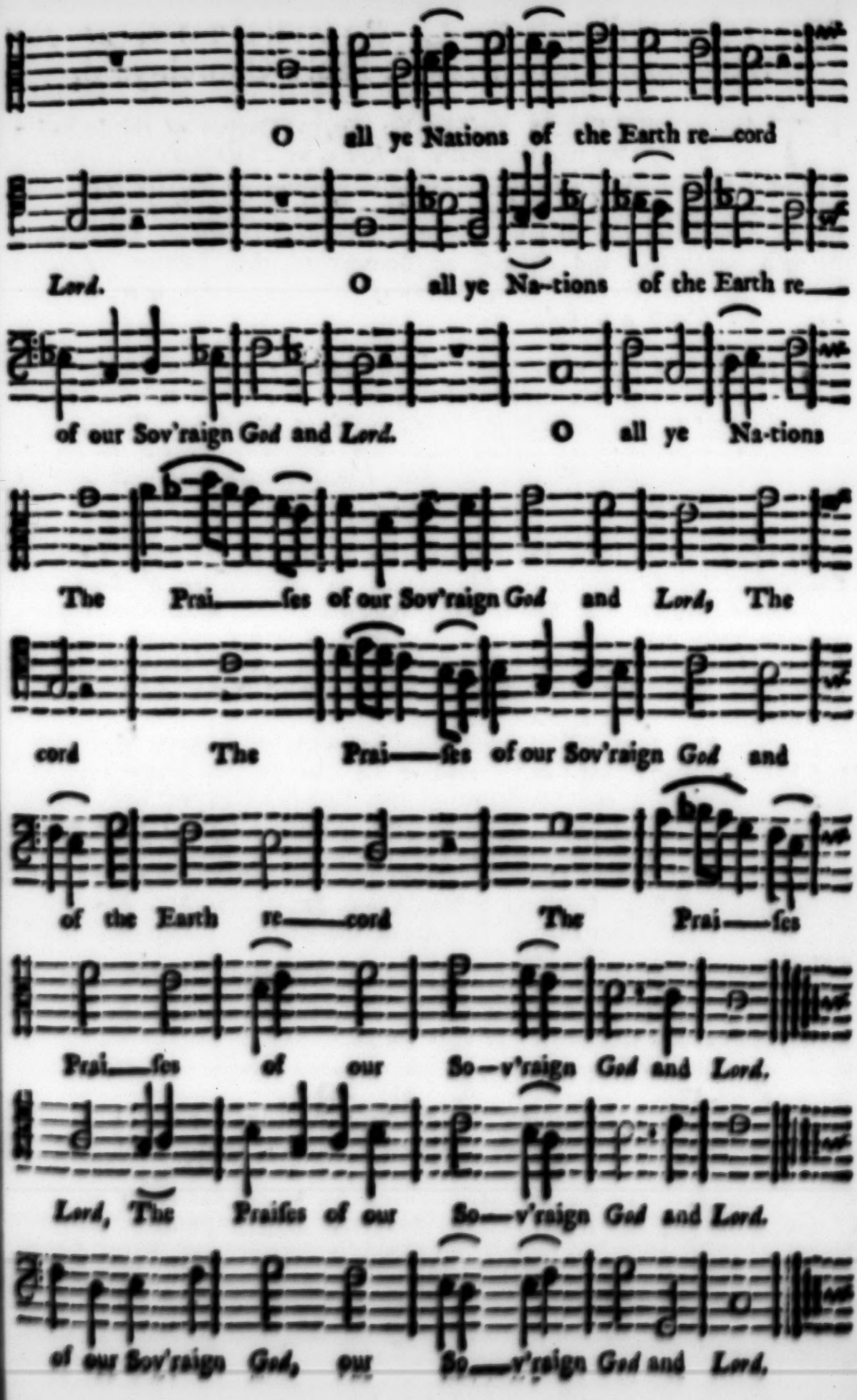
CANON II.

A Canon *for three Parts in the Fifth and Eighth below, riſing a Note every Time, taken out of the Title Page of the* Harmonia Sacra.



of


of our Sov'raign God and Lord.
Prai——ſes of our Sov'raign God and Lord.
cord The Prai——ſes of our Sov'raign
O all ye Nations of the Earth re—cord The
O all ye Na—tions of the Earth re—cord
God and Lord. O all ye Na—tions of the
Prai——ſes of our Sov'raign God and Lord.
The Prai——ſes of our Sov'raign God and
World re——cord The Prai——ſes


O all ye Nations of the Earth re—cord
Lord. O all ye Na-tions of the Earth re—
of our Sov'raign God and Lord. O all ye Na-tions
The Prai—ſes of our Sov'raign God and Lord, The
cord The Prai—ſes of our Sov'raign God and
of the Earth re—cord The Prai—ſes
Prai—ſes of our So—v'raign God and Lord.
Lord, The Praiſes of our So—v'raign God and Lord.
of our Sov'raign God, our So—v'raign God and Lord.

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BEING A

COLLECTION

OF

PSALMS, HYMNS

AND

CANONS,

IN

Two, Three, and Four PARTS:

WITH

EASY, GRAVE, and PLEASANT TUNES
adapted to each of them.

To be continued QUARTERLY.

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For the EASTER Quarter, 1737.

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M. DCC. XXXVII.
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The PREFACE.

IN the first Collection of these *Hymns* for the last *Christmas* Quarter, I addressed my self *to all pious and charitable Christians*, hoping that by their kind Assistance in Dispersing of them, the Singing of *profane and lewd Songs and Ballads* may in some Measure, by the Blessing of GOD, be prevented. Every one will readily own, that the Design is good, and that an Antidote is necessary; since the Infection abounds in every Part of this Nation, and the common Practice *serves only for the Nourishing of Vice, and Corrupting of Youth.* And that what was then said may be the more effectual, I shall now endeavour to shew, what Use, even the meanest Compositions of *Divine Musick* may be of, for Promoting a *Reformation of Manners* throughout the whole Kingdom, and accordingly address my self to all those *Societies*, and other *Gentlemen*, who are concerned in that glorious Work, or wish well to it.

There is no Man, who is acquainted with any Sort of *Musick*, but he will readily allow, that all these *Sounds* have a great Force to work upon the Passions, so that there is no Necessity to prove it. Hence come the Rules of Accommodating Notes to Words. And hence we say of some Composers, that they have an excellent Faculty of Adapting their *Musick* to the Subject, and Expressing it in the most affecting Manner. From whence this Inference naturally follows: If there is a natural Sympathy between Sounds and Passions; then there is no Doubt, but true *devotional Musick* will excite, or heighten our *devotional Passions*, as we daily see and complain, that wanton and *amorous Aires*, are apt to kindle wanton *Fires*. For Nature will act like it self, whether we apply it to good or bad Purposes. If there is no Force in the *Musick* to give a good or a bad Tincture to the Mind, why do Men complain of wanton *Songs?* If the *Musick* doth no Hurt, they may blame the Poet, but neither the Composer, nor the Singer. But if such *Musick* doth Hurt, as we know it doth, then we ought certainly to turn the Stream, and apply the Science, to that which is divine; which will have as great an Influence upon a good Mind, to make it better, as the other hath upon a bad one, to make it worse.

The chief Design of this *pious Diversion* being to praise that GOD, who by his Wisdom form'd the Tongue and Ear, and by his Goodness gives us frequent Occasions for this Duty; the Consequence is commonly the Raising in the Soul such Affections of Love, Joy, Reverence, and Admiration, which are the proper Passions of Devotion. Its Delight doth naturally transport us into religious Raptures, when with our *Souls* we *magnify the* LORD, and with our *Spirits we rejoyce in* GOD *our* SAVIOUR. The Harmony here below puts us in Mind of that perpetual *Consort*, which is above, and makes us long to be Members of that *heavenly Choir*. It enables us to practice the Duty, which the *Apostle* recommends, of *Setting* our *Affections on things above*, and taking them off from *the things*, which are here *on the earth*. It strangely charms all our sensual Passions into a Calm. It quiets all their Storms and Tu-

mults. It generally leaves no *jarring Diſcords*, no *ſolicitous Cares*, no *Jealouſies* nor *Envyings* to diſcompoſe the *Harmony* of our Souls, which muſt be all *Love*, all *Peace* and all *Joy*, to ſing with a true *divine Melody* the Praiſes of GOD. And as Religion may be termed the *tuneful Frame* of the Soul, and its *perfect Concord* with God; ſo ſuch *Tunes* and *Concords* will increaſe and actuate our Devotion, though they cannot create it.

If on the contrary, we are willing to affect our Souls with *Sorrow* and *Anguiſh* at the Senſe of Sin, and the Thoughts of our own Unworthineſs there are other Methods to expreſs the ſame accordingly. As in *Muſick* there are two *Keys*, either *Flat* or *Sharp*; ſo we may compoſe ſuitable *Hymns*, either for Prayer or Praiſe; and a ſkilful *Artiſt* can make uſe of either *Key*, for what Deſign he pleaſeth. He can raiſe the Paſſions and make them calm, or even raiſe contrary Paſſions at different Times, and frequently in the ſame Leſſon. This is evident to thoſe, who hear *Sonatas*, or other Conſorts of *Inſtrumental Muſick* alone; and therefore it muſt be of greater Force, when it is added to proper Words. So that no one but an *Artiſt* can gueſs, of what wonderful Uſe *Divine Muſick* may be to us (if rightly improved) in our Journey to Heaven.

Beſides, The good Effects of *Divine Muſick* are evidently ſeen in many Places of the Country, where the Inhabitants learn to ſing *Pſalms* in Conſort, though from a mean Artiſt. And if it is thus with *Pſalms* the meaneſt Part thereof, what might we expect from finer *Compoſitions*, taught by ſuch who are better ſkill'd in ſo noble a *Science*? And wherever it is otherwiſe, it may generally be obſerved, that it is occaſioned by Learning of Songs for their Diverſion at other Times. And thus thoſe *Tares ſpringing up* in the ſame *field, choke the good ſeed, and render it unfruitful.*

However, common Experience tells us, that ſuch a *Singing of Pſalms* in many Country Places, when well performed, hath wonderfully increaſed the Congregations. Many come thither on thoſe Occaſions, either to ſing or to hear them, who never came before, but lived like Heathens *without* GOD *in the world*, and were indeed aſhamed to come. Thus *Pſalm Singing*, like the *Woman of Samaria*, hath been the firſt Method to bring them to their Duty, and afterward they have been confirmed in the Practice thereof from better Motives. Theſe Men have oftentimes had a true Senſe of Religion, and been uſeful to perſwade others to joyn with them in the ſame, according to the Saying of the *divine Herbert*,

A Verſe (or Muſick) *may catch him, who a Sermon flies,*
And turn Delight into a Sacrifice.

I ſhall only add at preſent, that when Men ſing *Glory to* GOD *on high*, it uſually produceth *on earth peace, and good will to Men.* The *Concord* and *Harmony* of Voices infuſeth a pleaſant *Concord* and *Harmony* into their Minds, and makes them forget all former *Jars* and Enmities. They who joyn together with *one Voice*, are uſually *of one heart, and of one ſoul.* By a Union in this Duty they have *endeavoured to keep the unity of the Spirit in the bond of peace, and righteouſneſs of life.* And ſince this is the natural Tendency hereof, who can tell, what bleſſed Effects the Promoting of ſuch an Exerciſe might have at this Time among us? But of this more in the next.

HYMN.

HYMN VII.

A Hymn *which may be ſung with the firſt* Catch, *at* Page 30. *taken out of* Herbert's Divine Poems, Page 125, *with ſome Alterations, and omitted in the former Quarter for want of Room.*

PARADISE.

I. I Bleſs thee, gracious *Lord*, becauſe I GROW
Among thy Trees, which planted in a ROW
To thee do both their Fruit and Order OW.

II. What open Force, or what more hidden CHARM
Can blaſt my Fruit, or bring me any HARM
Whilſt the Incloſure is thy mighty ARM?

III. Incloſe me ſtill, for Fear leſt I ſhould START,
Be rather unto me both ſharp and TART,
Than I ſhould ever want thy Hand and ART.

IV. When thou from greater Judgments doſt me SPARE,
And with thy Knife doſt only prune and PARE,
Trees, which are fruitful, much more fruitful ARE.

V. Such Sharpneſs always ſhews the ſweeteſt FREND:
Such Cuttings will me rather heal than REND;
And ſuch Beginnings will obtain their END.

HYMN VIII.

Which may be ſung with the firſt Canon, *at* Page 32, *but was alſo omitted for want of Room.*

Glory to GOD, *&c.* Luke ii. 14.

I. GLory be to *God*,
Fountain of all Joy and Love;
O tell his Praiſe abroad.
Heav'n above
And all the Nations here below
To him ſhall humbly bow.

II. At our *Saviour's* Birth,
Angels did his Fame proclaim:
O let us then on Earth
Do the ſame.
All is too little we can do
His wondrous Works to ſhew.

III. Let us him adore,
Who did our frail Nature take,
And lives for evermore.
For our ſake
Infinity became a Span,
And *God* became a Man.

IV. It is my Deſire,
That thy Glory I may ſing,
Like to the heav'nly Choir.
O my King,
As thou didſt come to viſit me,
So raiſe my Soul to thee.

V. Let good Will and Peace,
As it happened at thy Birth,
Both flouriſh and increaſe
Here on Earth.
O put an End to foreign Wars,
And all domeſtick Jars.

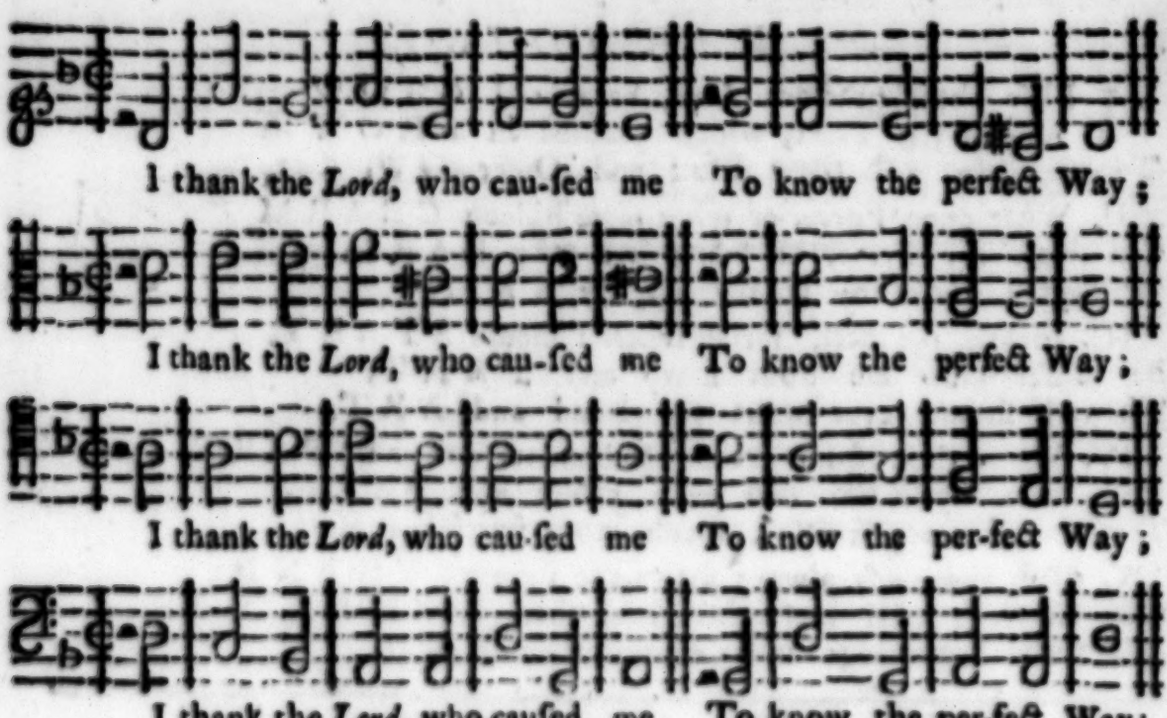
VI. Let the *Father*, *Son*,
And the *Spirit* be ador'd,
Eternal *Three* in *One*,
God and *Lord*.
Thus it is now, thus let it be
To all Eternity.

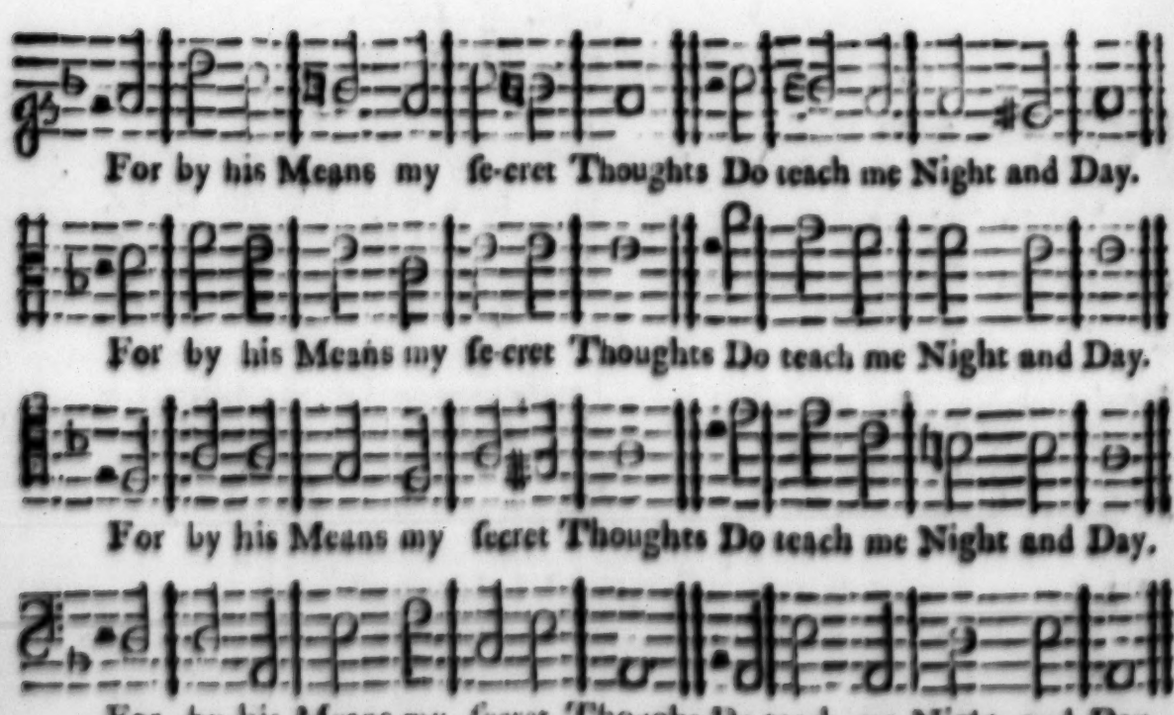
PSALM

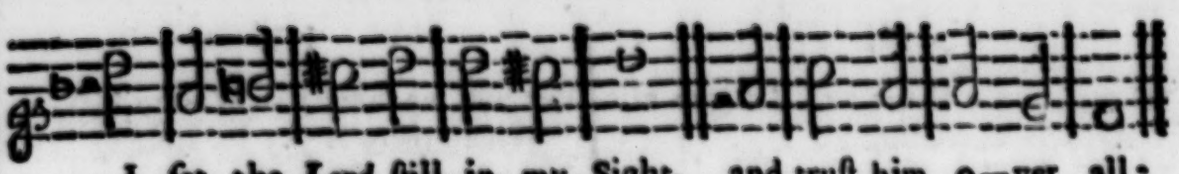
PSALM IV.

For Eaſter.

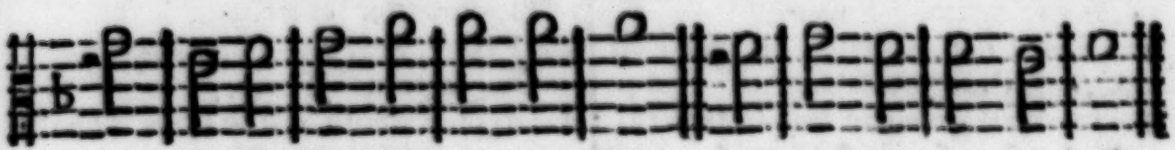
Pſal. xvi. 7, 8, 9, 10, 11. *To the* Tune *of* Pſalm 119.



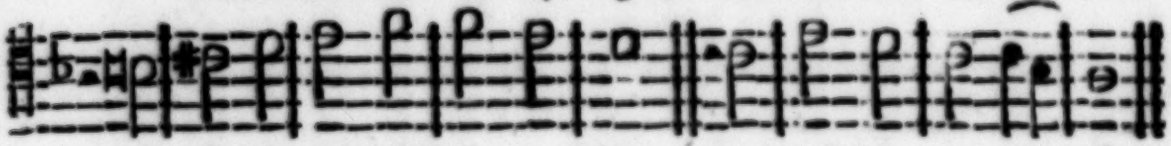




I ſet the *Lord* ſtill in my Sight, and truſt him o—ver all:

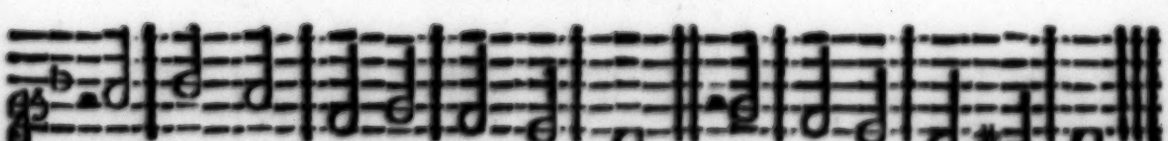


I ſet the *Lord* ſtill in my Sight, And truſt him o—ver all:

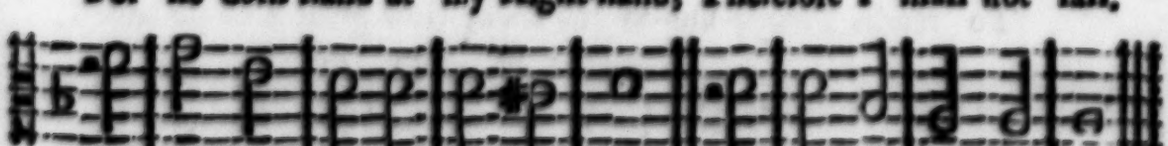


I ſet the *Lord* ſtill in my Sight, And truſt him o—ver all:

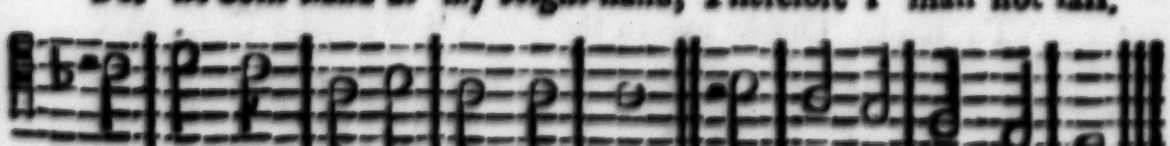
I ſet the *Lord* ſtill in my Sight, And truſt him o—ver all:



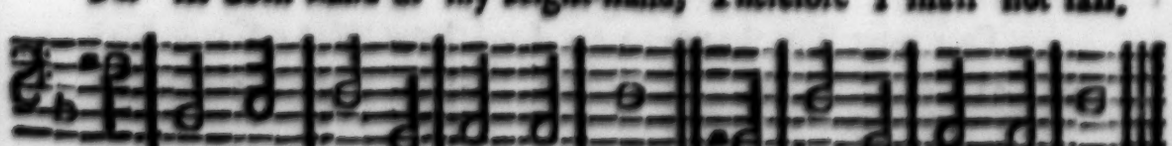
For he doth ſtand at my Right-hand, Therefore I ſhall not fall.



For he doth ſtand at my Right-hand, Therefore I ſhall not fall.



For he doth ſtand at my Right-hand, Therefore I ſhall not fall.



For he doth ſtand at my Right-hand, Therefore I ſhall not fall.

Where-

II.

Wherefore my Heart and Tongue alſo
Rejoyce exceedingly:
My Fleſh likewiſe doth reſt in Hope
To riſe again. For why?
Thou wilt not leave my Soul in Hell,
Becauſe thou loveſt me:
Nor yet will give thy holy One
Corruption for to ſee.

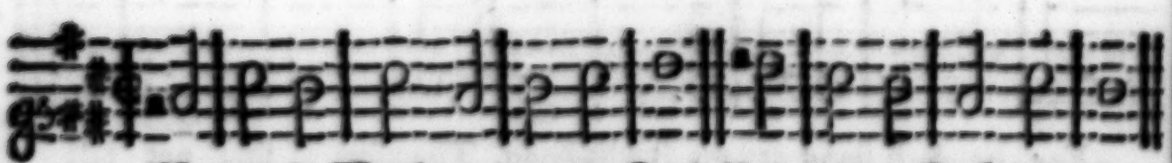
III.

But will me ſhew the Way to Life,
Where there is Joy in Store:
And where at thy Right-hand there are
Pleaſures for evermore.
To *Father*, *Son*, and *Holy Ghoſt*,
One coeternal Three,
All higheſt Praiſe, all humble Thanks
Now and for ever be.

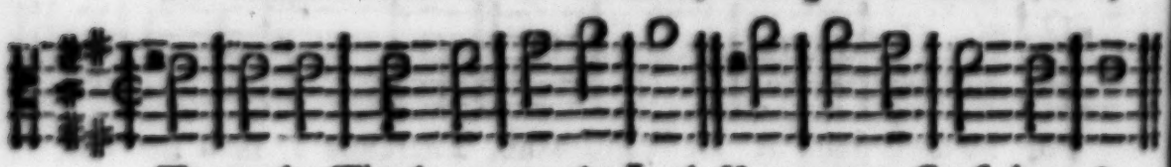
PSALM V.

For Eaſter.

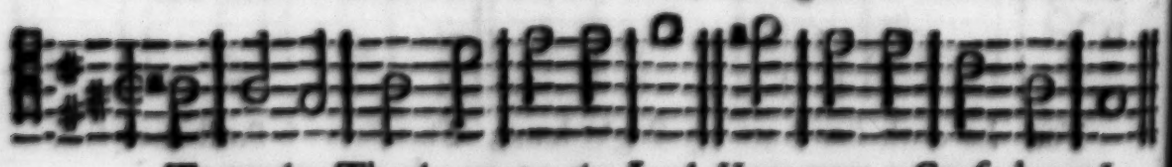
Canterbury *or* Low Dutch. *For an* Organ Pitch. Pſal. xxviii. 9, 10, 11, 12.



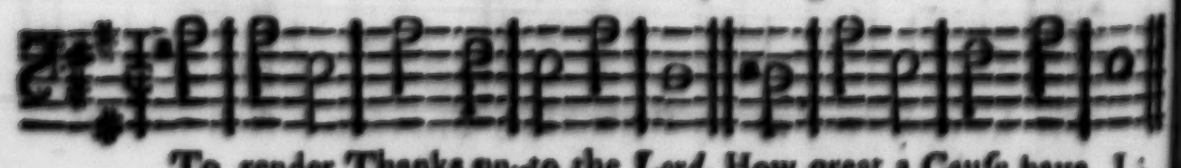
To render Thanks un--to the *Lord*, How great a Cauſe have I;



To render Thanks un--to the *Lord*, How great a Cauſe have I;

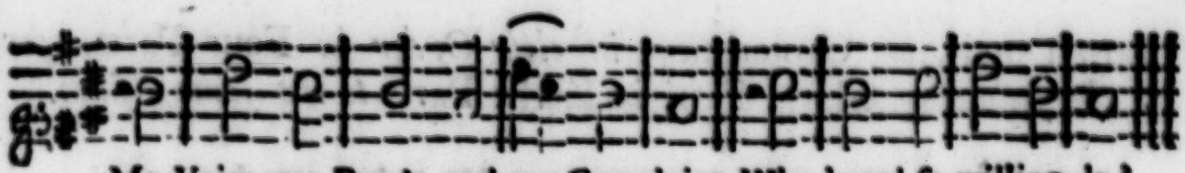


To render Thanks un--to the *Lord*, How great a Cauſe have I;

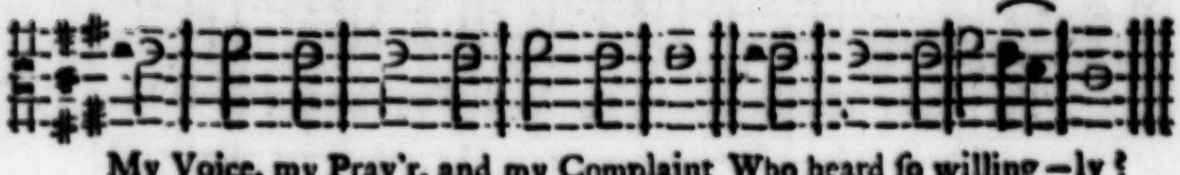


To render Thanks un--to the *Lord*, How great a Cauſe have I;

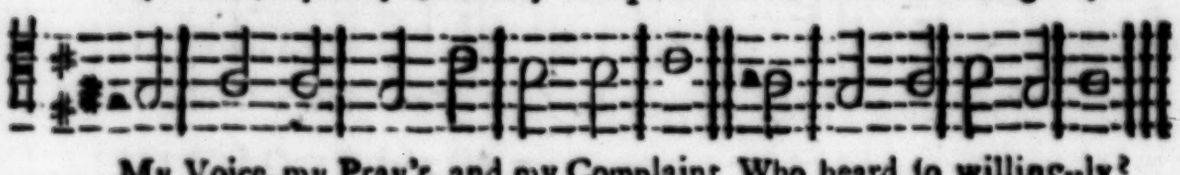
My



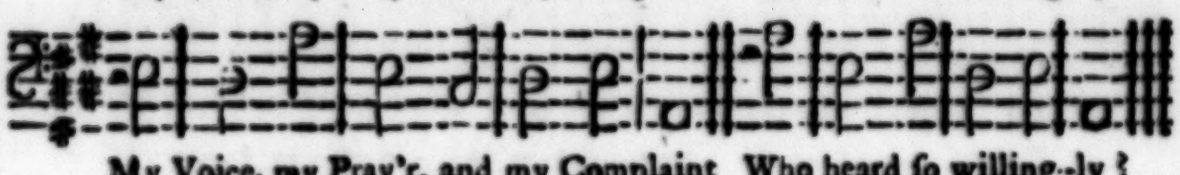
My Voice, my Pray'r, and my Complaint Who heard ſo willing--ly?



My Voice, my Pray'r, and my Complaint Who heard ſo willing—ly?



My Voice, my Pray'r, and my Complaint Who heard ſo willing--ly?



My Voice, my Pray'r, and my Complaint Who heard ſo willing--ly?

II.

He is my Shield, and Fortitude,
My Buckler in Diſtreſs,
My Heart rejoyceth for his Aid,
My Song ſhall him confeſs.

III.

He is our Strength, and our Defence
Our Foes for to reſiſt;
The Health and the Salvation of
His own Elect by *Chriſt*.

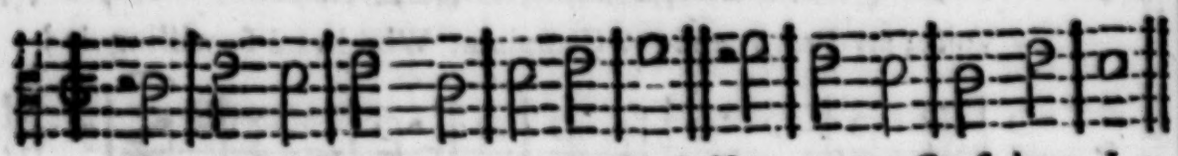
IV.

Thy People, and thy Heritage,
Lord, bleſs, guide and preſerve;
Increaſe them, *Lord*, and rule their Hearts,
That they may never ſwerve.

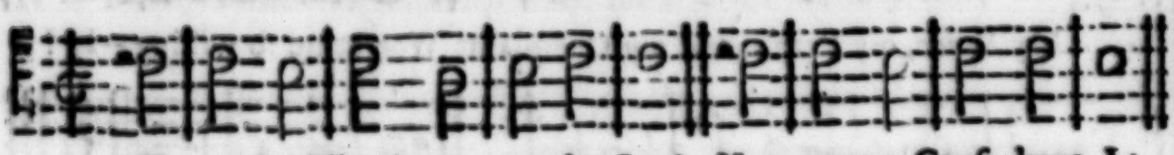
V.

To *Father*, *Son*, and *Holy Ghoſt*,
One conſubſtantial Three,
All Glory, Honour, Thanks and Praiſe
Both now and ever be.

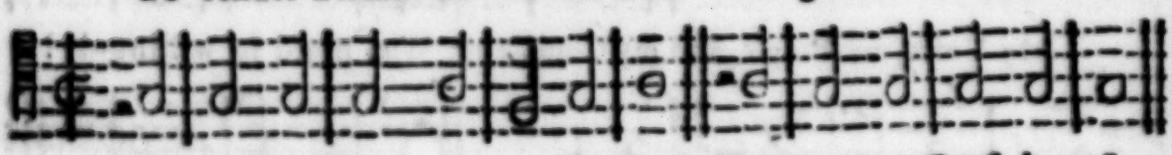
Low Dutch, *or* Canterbury *in close Order in* Four Parts, *for the following* Gloria Patri *in* Eight Parts *to the same Psalm.*



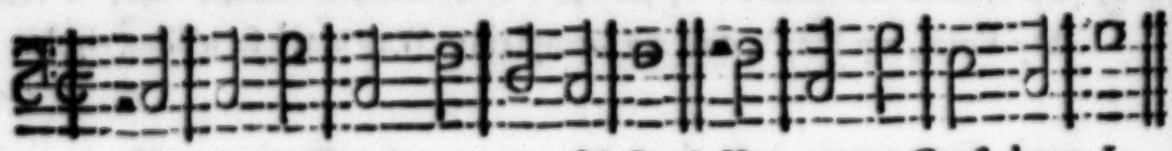
To render Thanks un—to the *Lord* How great a Cause have I,



To render Thanks un—to the *Lord* How great a Cause have I;

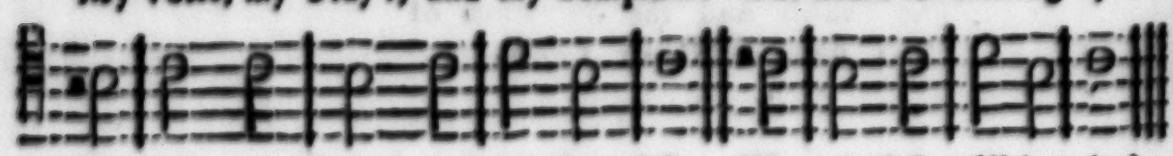


To render Thanks un—to the *Lord* How great a Cause have I;

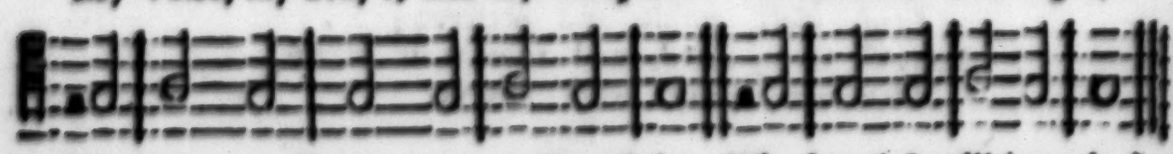


To render Thanks un—to the *Lord* How great a Cause have I;

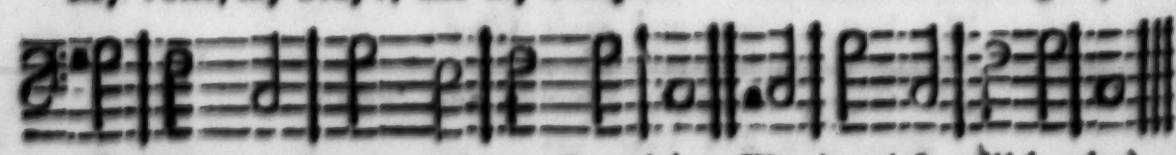
My Voice, my Pray'r, and my Complaint Who heard so willing--ly?



My Voice, my Pray'r, and my Complaint Who heard so will-ing--ly?



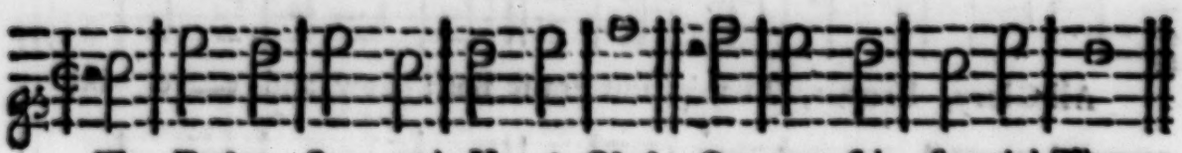
My Voice, my Pray'r, and my Complaint Who heard so will-ing—ly?



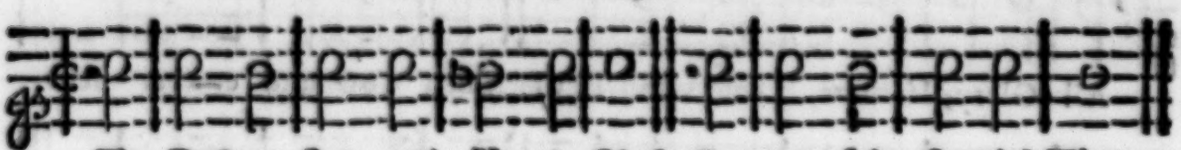
My Voice, my Pray'r, and my Complaint Who heard so will-ing-ly?

Gloria

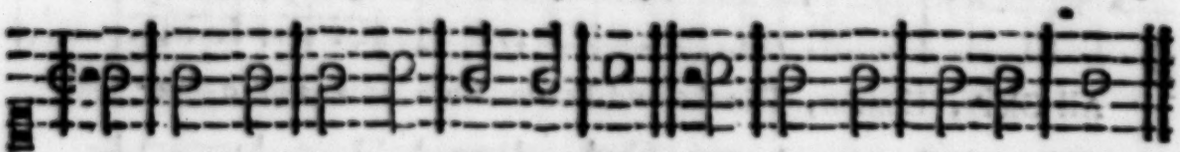
Gloria Patri *for the ſame Tune in* Eight Parts.



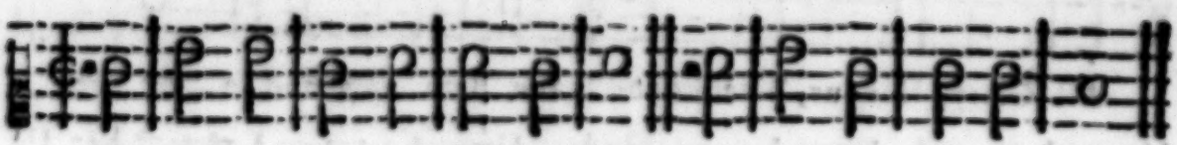
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtan-tial Three,



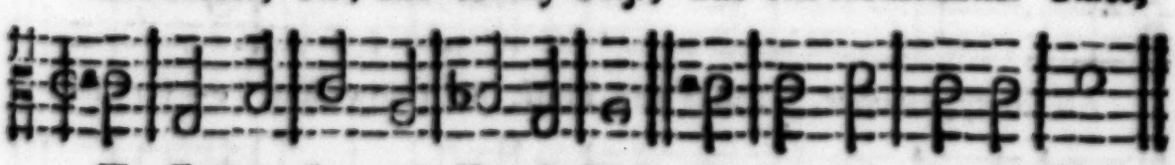
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three,



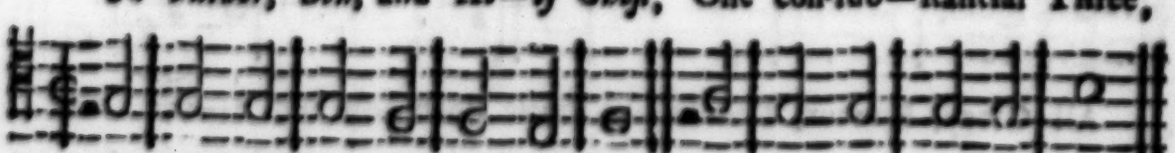
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three,



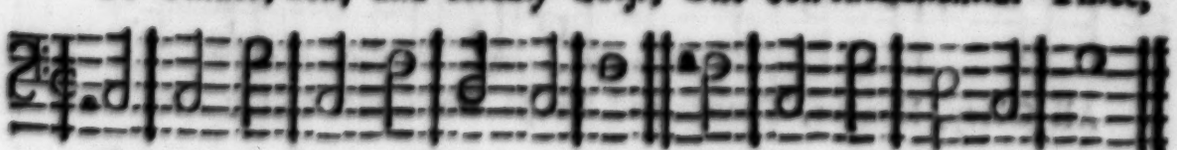
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three,



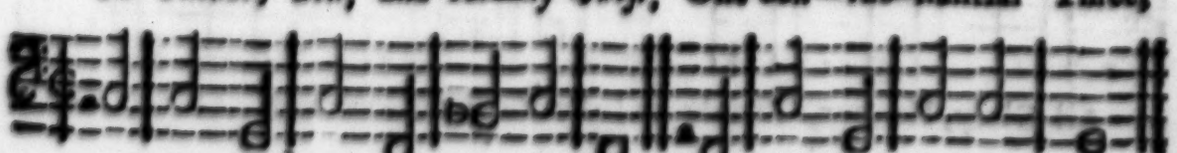
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three,



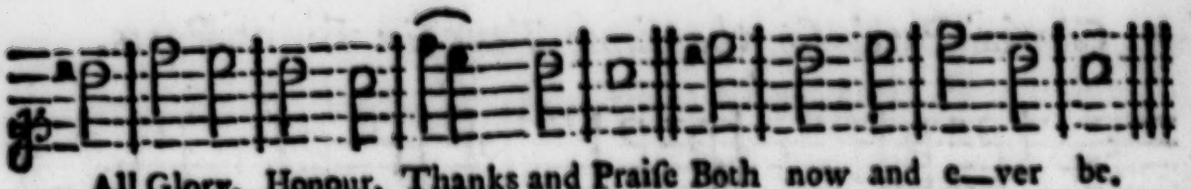
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three,



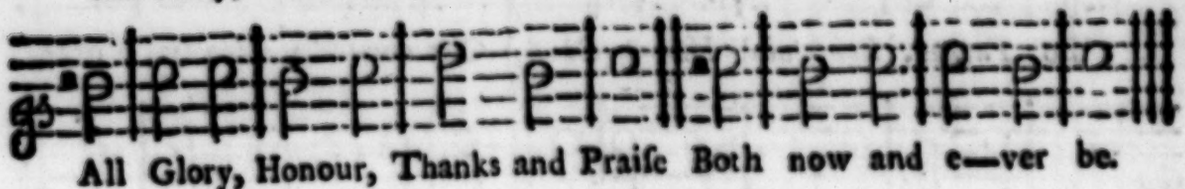
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three,



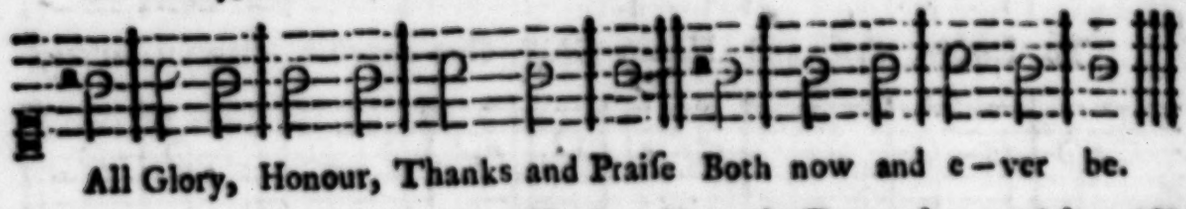
To *Father*, *Son*, and *Ho—ly Ghoſt*, One con-ſub—ſtantial Three.



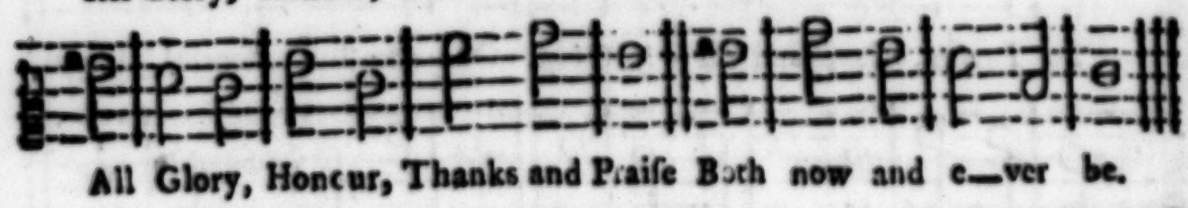
All Glory, Honour, Thanks and Praiſe Both now and e—ver be.



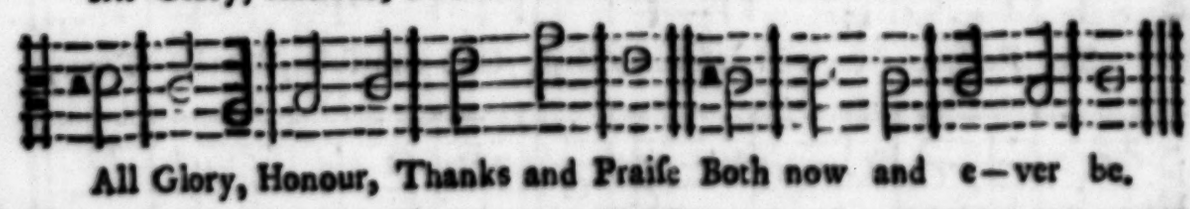
All Glory, Honour, Thanks and Praiſe Both now and e—ver be.



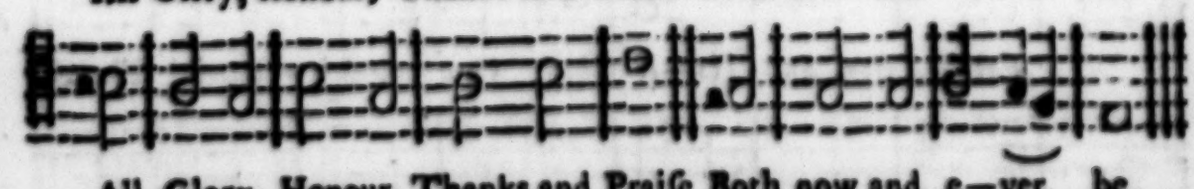
All Glory, Honour, Thanks and Praiſe Both now and e—ver be.



All Glory, Honour, Thanks and Praiſe Both now and e—ver be.



All Glory, Honour, Thanks and Praiſe Both now and e—ver be.



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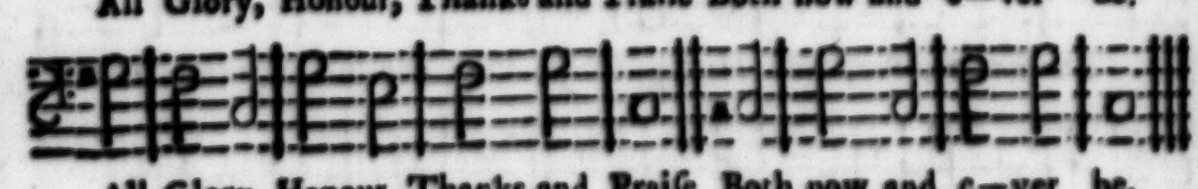

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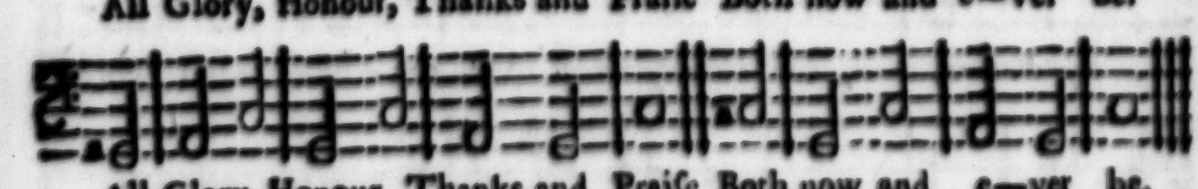


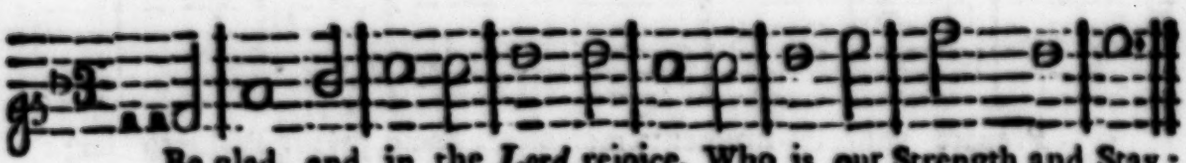
All Glory, Honour, Thanks and Praiſe Both now and e—ver be.

PSALM

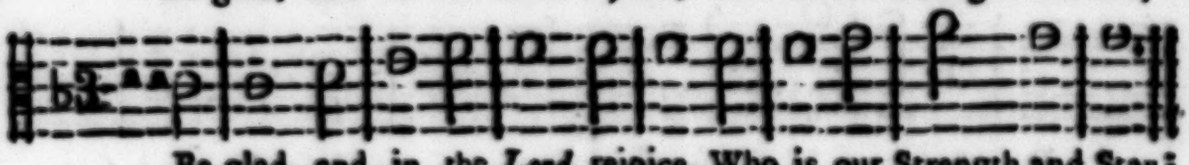
PSALM VI.

Pſalm lxxxi. 1, 2, 3, 4, 5.

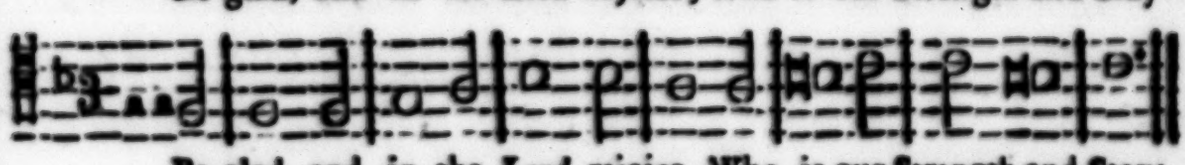
N. B *That as we Chriſtians obſerve* Eaſter *in Commemoration of our eternal Deliverance from Sin and Satan by the Death and Reſurrection of our* Lord *and* Saviour Jeſus Chriſt; *ſo the* Jews *obſerved the Paſſover at the ſame time in Commemoration of their Deliverance from* Egypt *by* Moſes: *And as the one was a Type of the other; ſo when we Sing what relates to the one, as in this* Pſalm, *it ſhould put us in Mind of the other.*



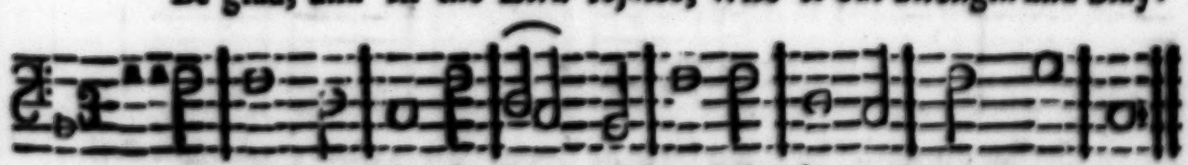
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay:



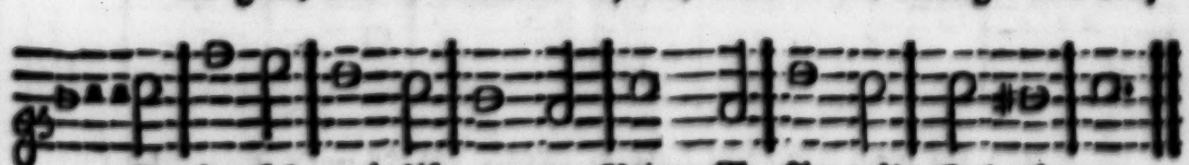
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay:



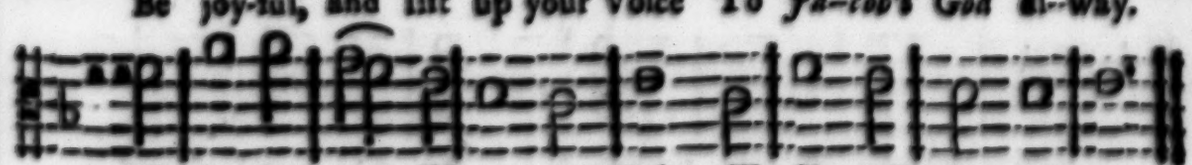
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay:



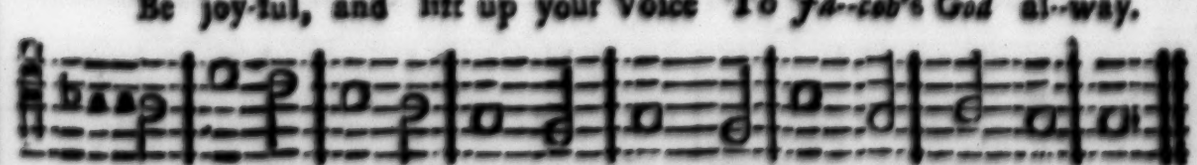
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay:



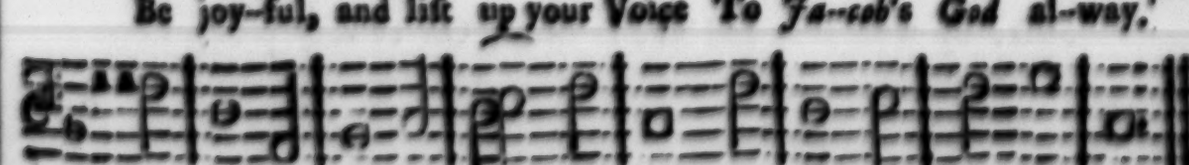
Be joy-ful, and lift up your Voice To *Ja-cob's God* al-way.



Be joy-ful, and lift up your Voice To *Ja-cob's God* al-way.

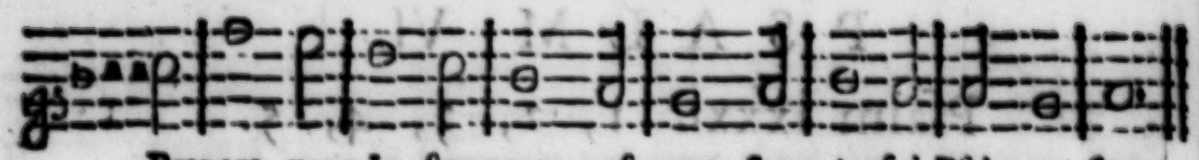


Be joy-ful, and lift up your Voice To *Ja-cob's God* al-way.

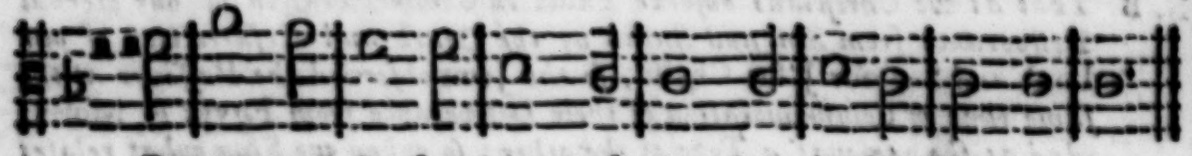


Be joy-ful, and lift up your Voice To *Ja-cob's God* al-way.

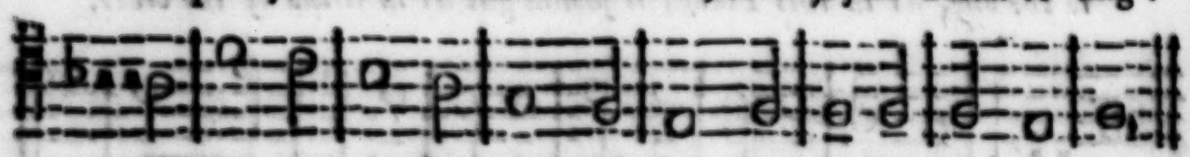
Prepare



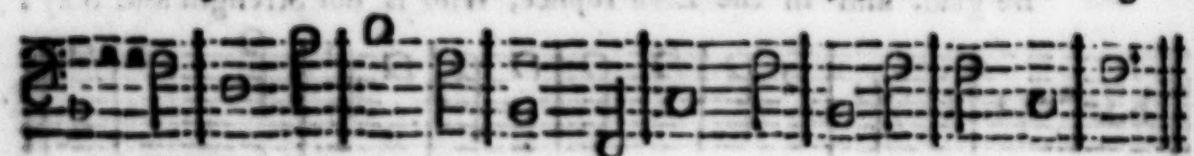
Prepare your In--ſtruments moſt meet, Some joyful Pſalm to ſing:



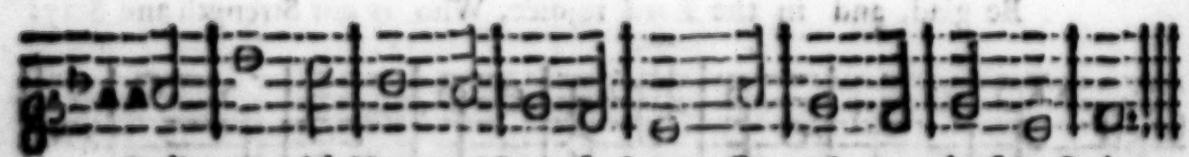
Prepare your In--ſtruments moſt meet, Some joyful Pſalm to ſing:



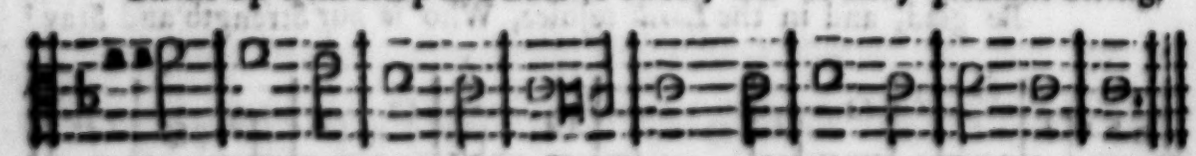
Prepare your In--ſtruments moſt meet, Some joyful Pſalm to ſing:



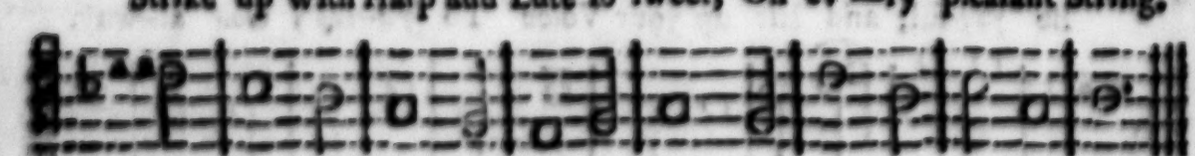
Prepare your In--ſtruments moſt meet, Some joyful Pſalm to ſing:



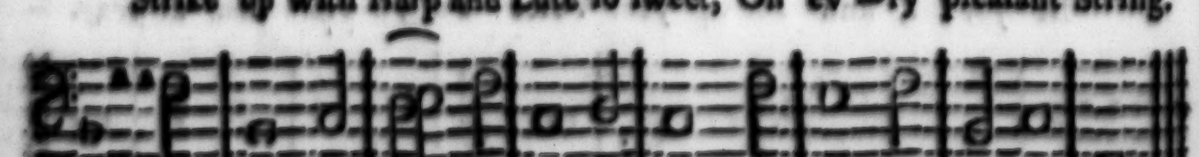
Strike up with Harp and Lute ſo ſweet, On ev'—ry pleaſant String.



Strike up with Harp and Lute ſo ſweet, On ev'—ry pleaſant String.



Strike up with Harp and Lute ſo ſweet, On ev'—ry pleaſant String.



Strike up with Harp and Lute ſo ſweet, On ev'—ry pleaſant String.

Blow

II.

Blow as it were in the new Moon
With Trumpets of the beſt;
As it is uſual to be done
At any ſolemn Feaſt.
For this was unto *Iſrael*
A Statute, which was made
By *Jacob*'s GOD, and muſt full well
Be evermore obey'd.

III.

This Clauſe with *Joſeph* was decreed,
When he from *Egypt* came;
That as a Witneſs all his Seed
Should ſtill obſerve the ſame.
When GOD himſelf had ſo prepar'd
To bring him from that Land:
Whereas the Speech which he had heard,
He did not underſtand.

IV.

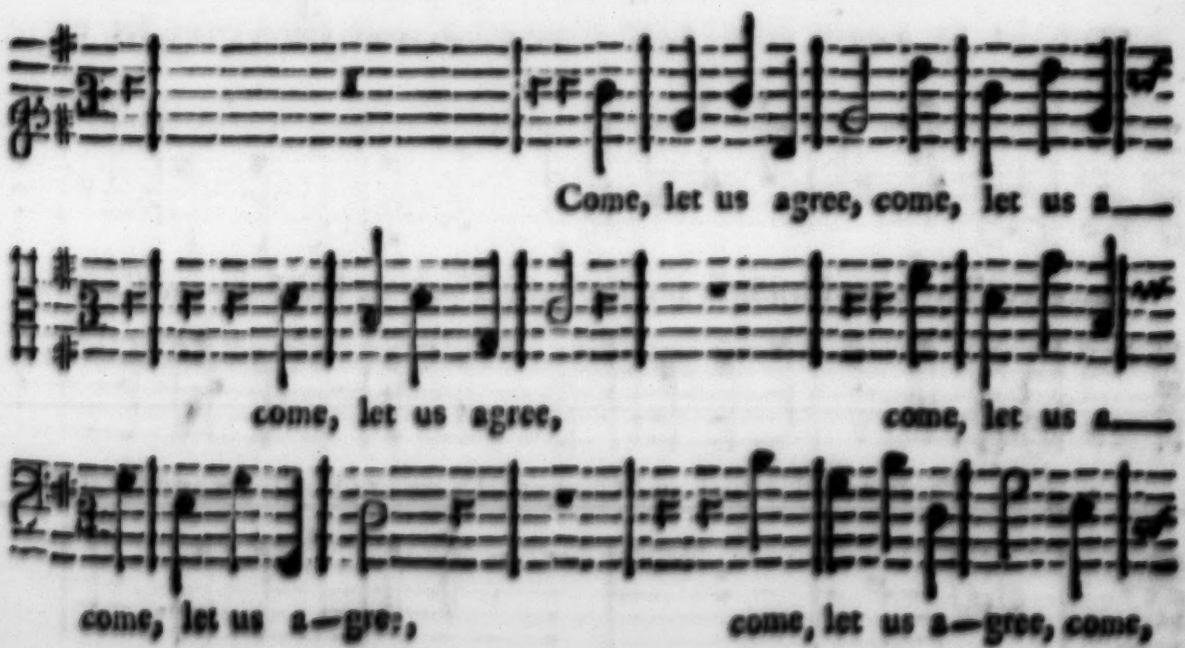
I from his Shoulder took (ſaith he)
The Burden clean away;
And from the Furnace ſet him free
From burning Brick of Clay.
When thou in Grief didſt cry and call
I help'd thee ſpeedily:
And I did anſwer thee withal
In Thunder from on high.

V.

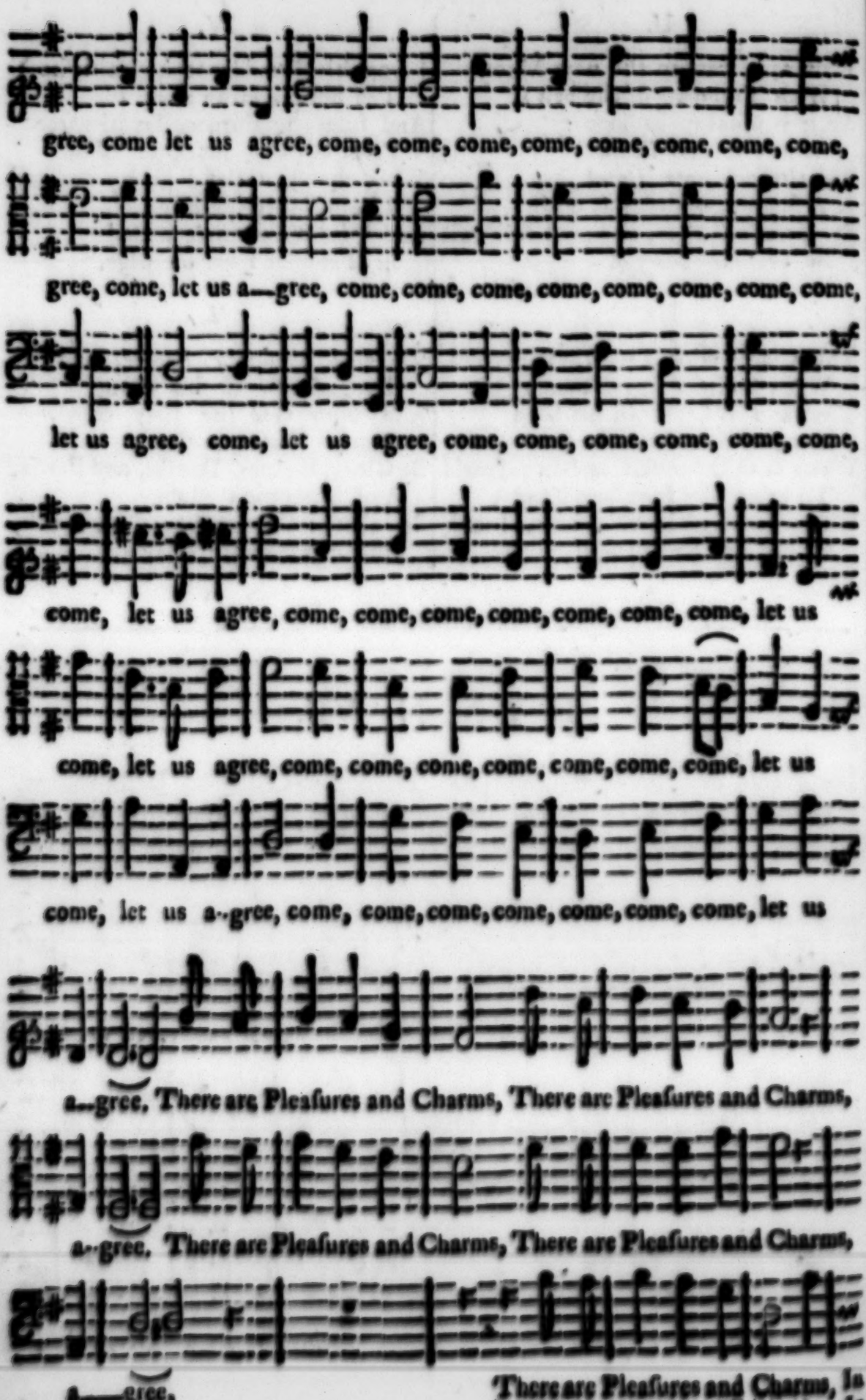
To *God* Almighty *Father*, and
To *Jeſus Chriſt* his Son,
And unto *God* the *Holy Ghoſt*,
Eternal Three in One;
Be Glory, Honour, Thanks, and Praiſe,
And Adoration giv'n,
By all the Churches here on Earth,
And evermore in Heav'n.

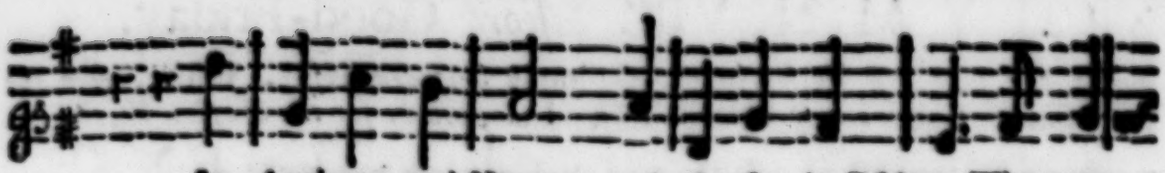
HYMN VII.

The Notes are taken out of Mr. Purcell's Orpheus Britannicus, *where it is a Dialogue between* Cupid *and* Bacchus *in two Parts, to which a third Part is added on this Occaſion.*

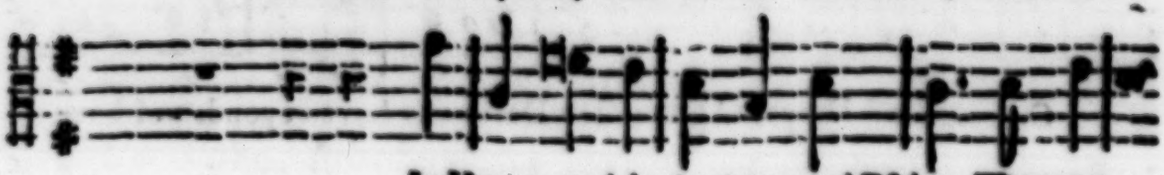


gree,

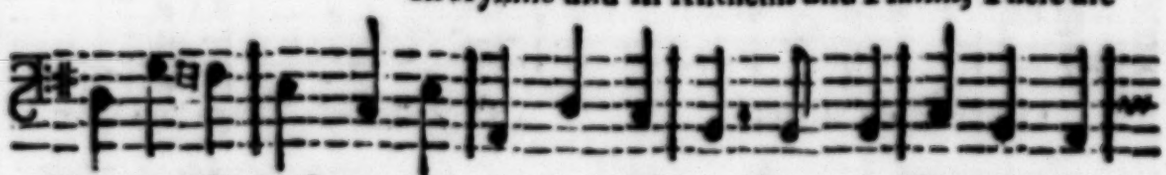

gree, come let us agree, come, come, come, come, come, come, come, come,
gree, come, let us a—gree, come, come, come, come, come, come, come, come,
let us agree, come, let us agree, come, come, come, come, come, come,
come, let us agree, come, come, come, come, come, come, come, let us
come, let us agree, come, come, come, come, come, come, come, let us
come, let us a--gree, come, come, come, come, come, come, come, let us
a--gree. There are Pleasures and Charms, There are Pleasures and Charms,
a--gree. There are Pleasures and Charms, There are Pleasures and Charms,
a—gree, There are Pleasures and Charms, In In



In Anthems and Hymns, and al—ſo in Pſalms, There are

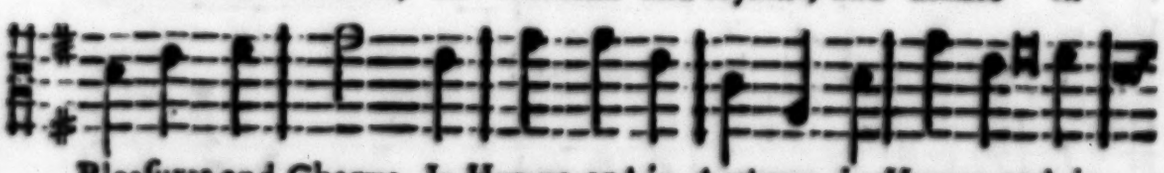


In Hymns and in Anthems and Pſalms, There are

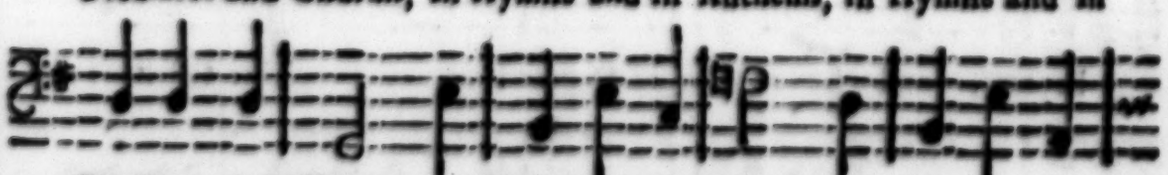


Pſalms and in Anthems, and al—ſo in Pſalms, There are Pleaſures are

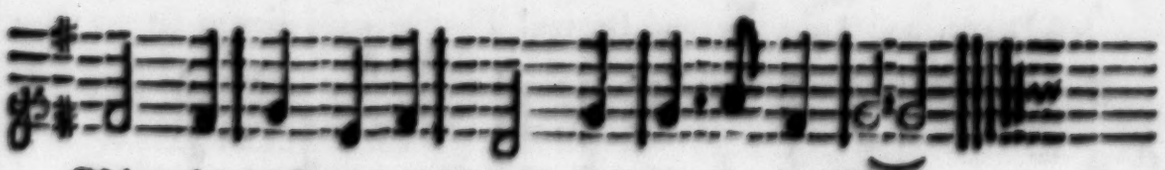
Pleaſures and Charms, In Anthems and Hymns, and al—ſo in



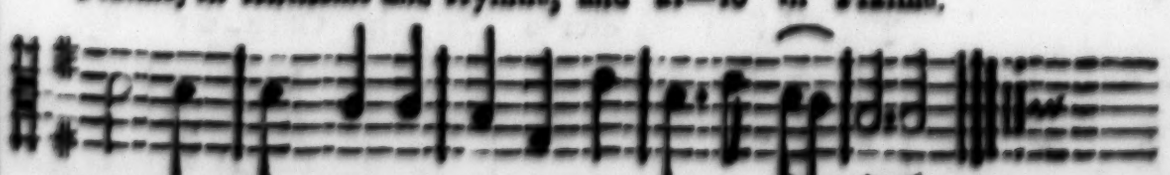
Pleaſures and Charms, In Hymns and in Anthems, in Hymns and in



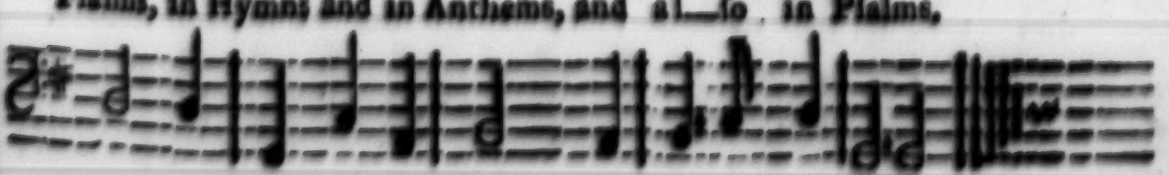
Pleaſures and Charms, In Pſalms and in Hymns, and al—ſo in



Pſalms, in Anthems and Hymns, and al—ſo in Pſalms.



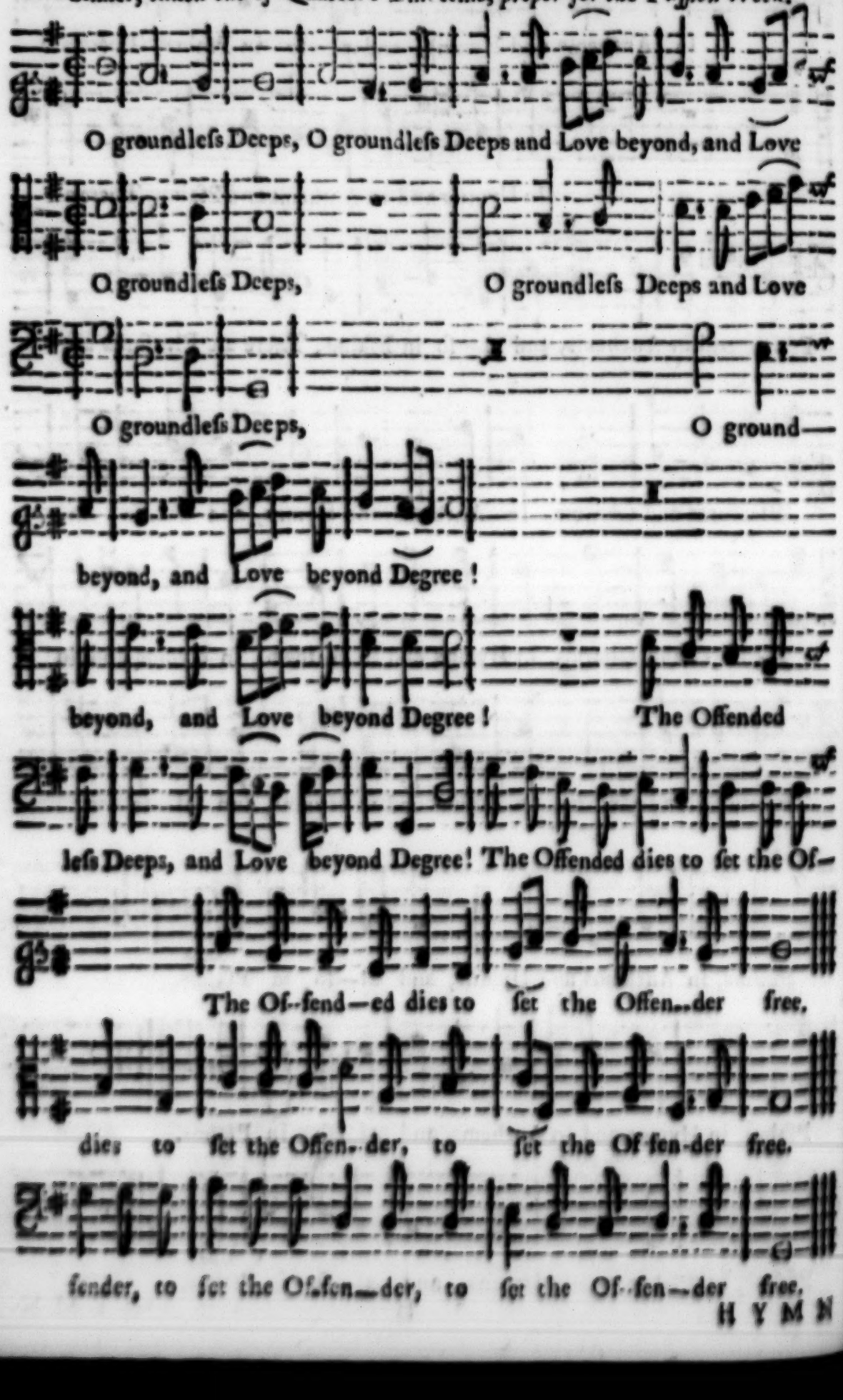
Pſalms, in Hymns and in Anthems, and al—ſo in Pſalms,



Pſalms, in Pſalms and in Hymns, and al—ſo in Pſalms,

HYMN VIII. *For* Good-Friday.

Being the two last Verses in the Colloquy *between* Jesus, Justice, *and the* Sinner, *taken out of* Quarles's Emblems, *proper for the Passion Week.*



HYMN IX.

NUMB. xxi. 8, 9.

AND the *Lord* ſaid unto *Moſes*, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it ſhall live.

9. And *Moſes* made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

WISD. xvi. 5, 6, 7, 12.

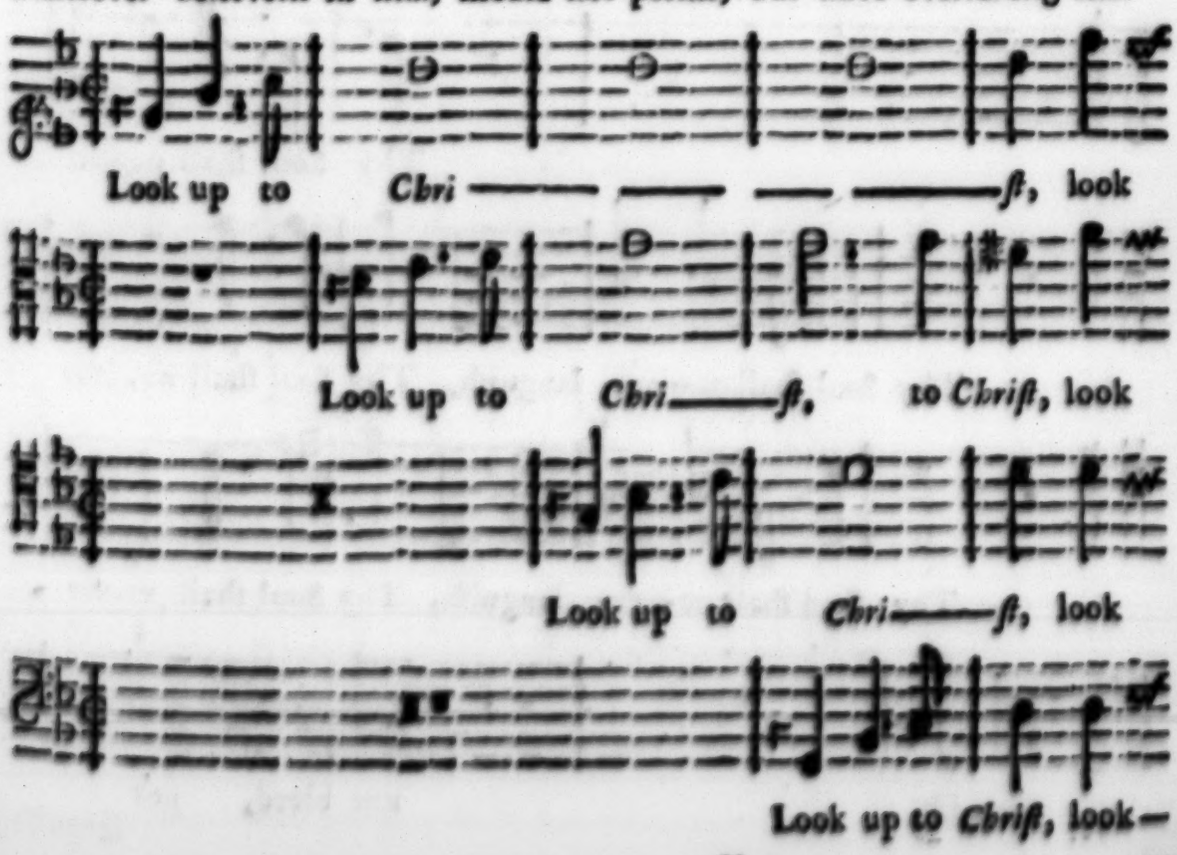
WHEN they periſhed with the ſtings of crooked ſerpents, they had a ſign of ſalvation. For he that turned himſelf toward it, was not ſaved by the thing that he ſaw; but by thee who are the *Saviour* of all. For it was neither herb, nor mollifying plaiſter that reſtored them to health; but thy *Word*, O *Lord*, which healeth all things.

JOHN iii. 14, 15, 16.

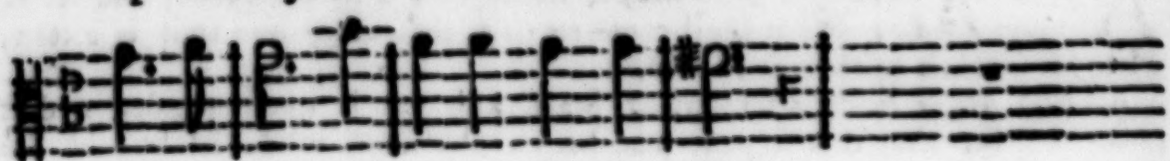
AND as *Moſes* lifted up the ſerpent in the wilderneſs, even ſo muſt the *Son of Man* be lifted up.

15. That whoſoever believeth in him, ſhould not periſh, but have eternal life.

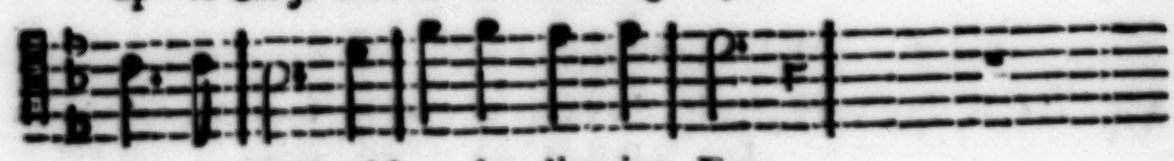
16. For *God* ſo loved the world, that he gave his only begotten *Son*, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.



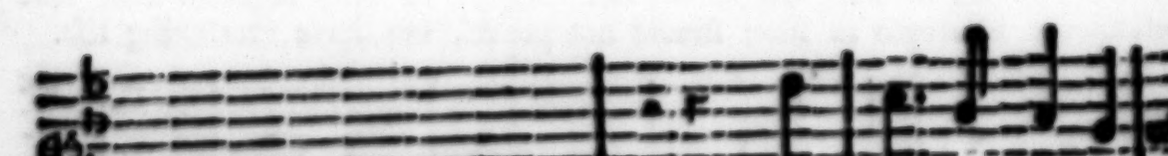
up to *Chriſt* with a be—liev-ing Eye;



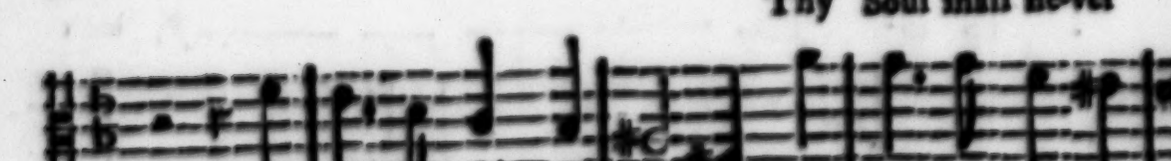
up to *Chriſt* with a be—liev-ing Eye;



up to *Chriſt* with a be—lieving Eye; Thy Soul ſhall never

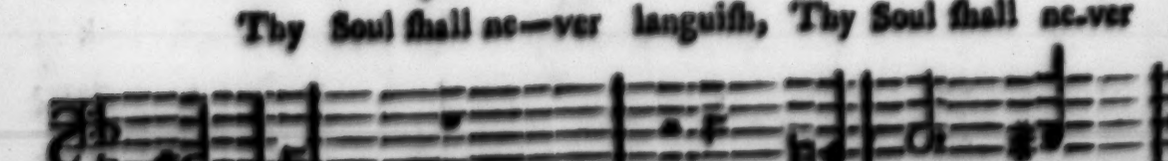


Thy Soul ſhall ne-ver

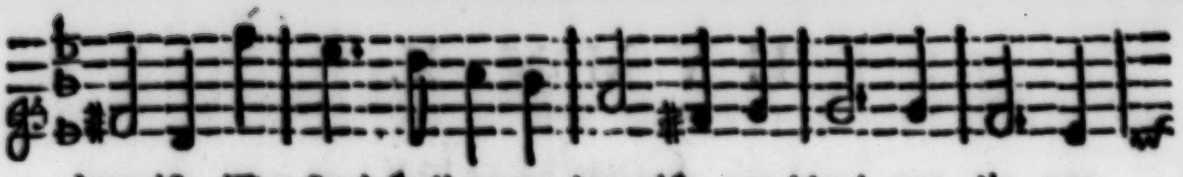


Thy Soul ſhall ne—ver languiſh, Thy Soul ſhall ne—ver

Thy Soul ſhall ne—ver languiſh, Thy Soul ſhall ne-ver

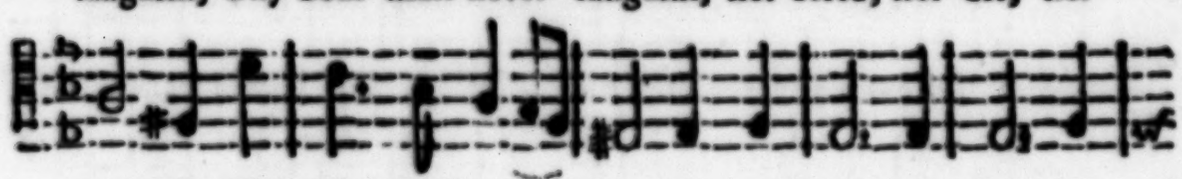


languiſh, nor bleed, nor languiſh,

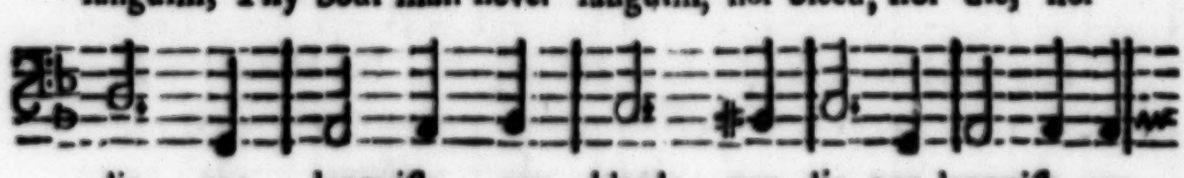


languiſh, Thy Soul ſhall never languiſh, nor bleed, nor die, nor

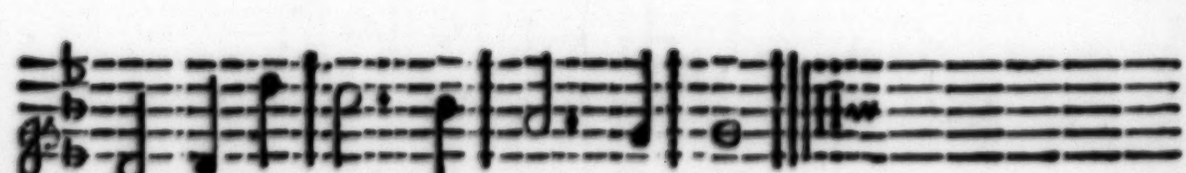
languiſh, Thy Soul ſhall never languiſh, nor bleed, nor die, nor



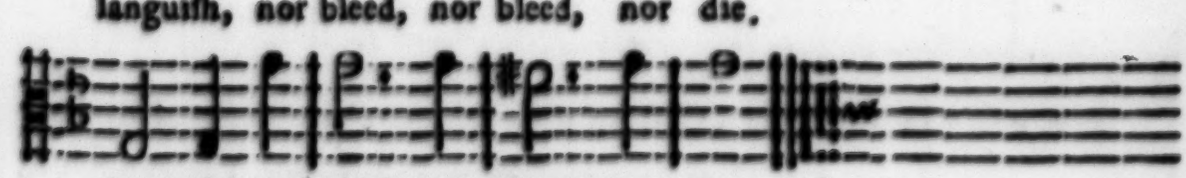
languiſh, Thy Soul ſhall never languiſh, nor bleed, nor die, nor



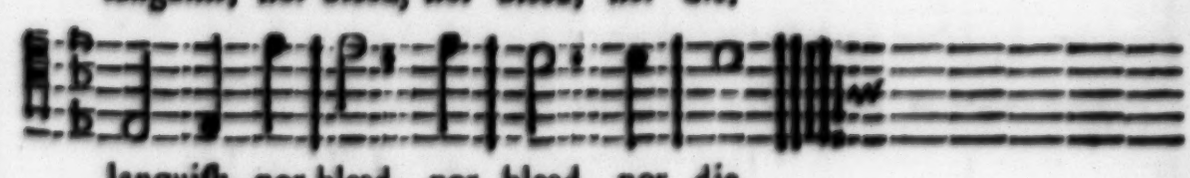
die, nor languiſh, nor bleed, nor die, nor languiſh, nor



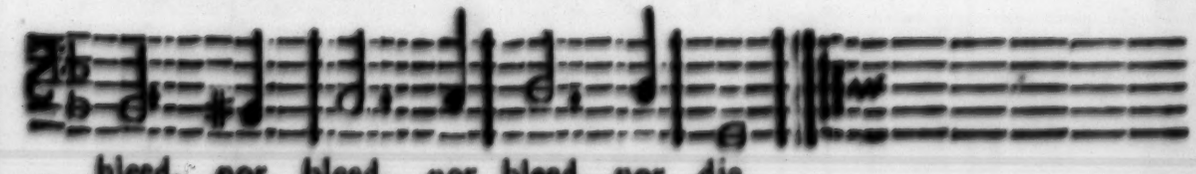
languiſh, nor bleed, nor bleed, nor die.



languiſh, nor bleed, nor bleed, nor die.



languiſh, nor bleed, nor bleed, nor die.



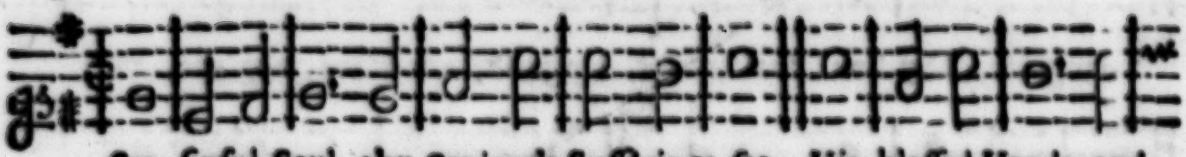
bleed, nor bleed, nor bleed, nor die.

HYMN

HYMN X.

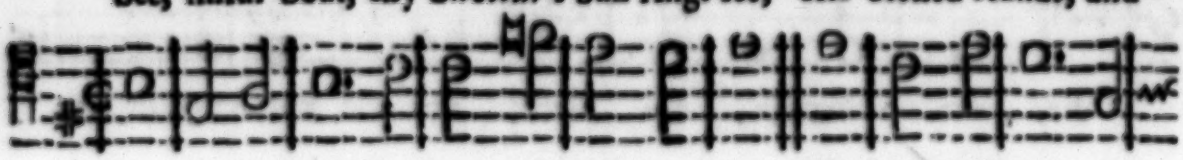
For Good-Friday.

The Words by W. Stroud, D. D. *Taken out of* Playford's Pſalms *and* Hymns *in Folio*. Slow.

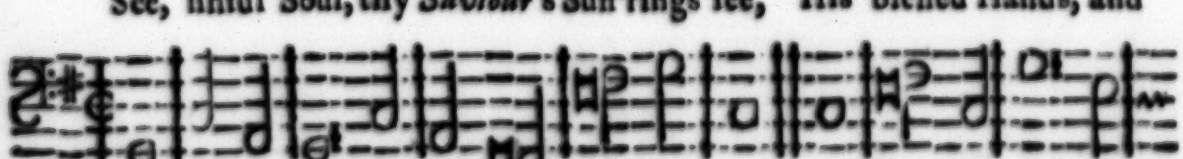


See, ſinful Soul, thy *Saviour*'s Suff'rings ſee, His bleſſed Hands, and

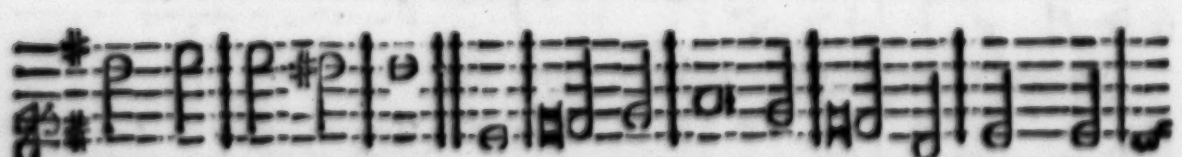
See, ſinful Soul, thy *Saviour*'s Suff'rings ſee, His bleſſed Hands, and



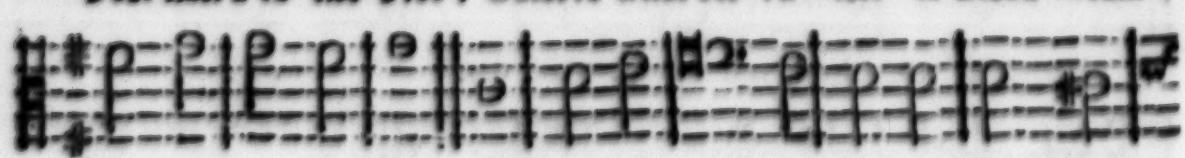
See, ſinful Soul, thy *Saviour*'s Suff'rings ſee, His bleſſed Hands, and



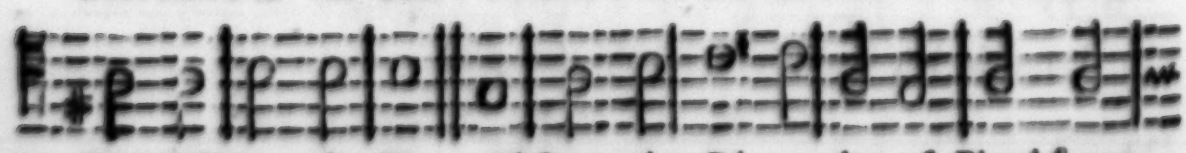
See, ſinful Soul, thy *Saviour*'s Suff'rings ſee, His bleſſed Hands, and



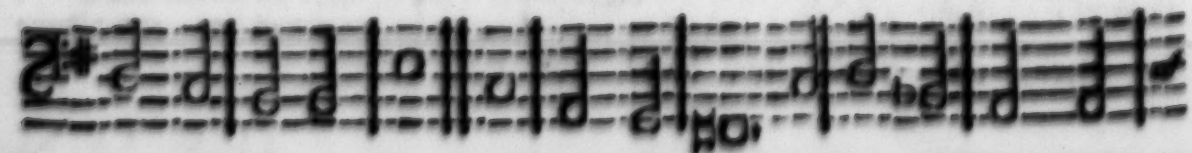
Feet nail'd to the Tree: Obſerve what Ri-vu-lets of Blood ſtream



Feet nail'd to the Tree: Obſerve what Ri-vu-lets of Blood ſtream

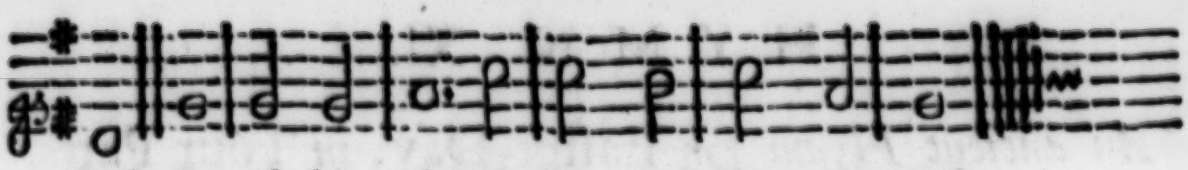


Feet nail'd to the Tree: Obſerve what Ri-vu-lets of Blood ſtream

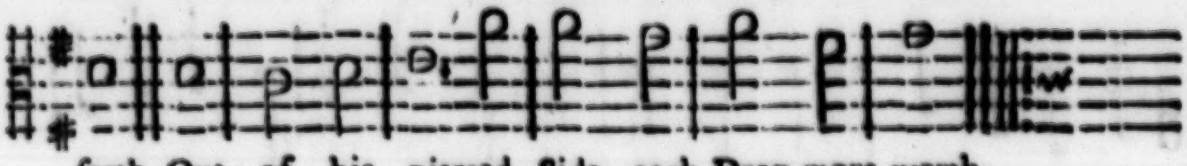


Feet nail'd to the Tree: Obſerve what Ri-vu-lets of Blood ſtream

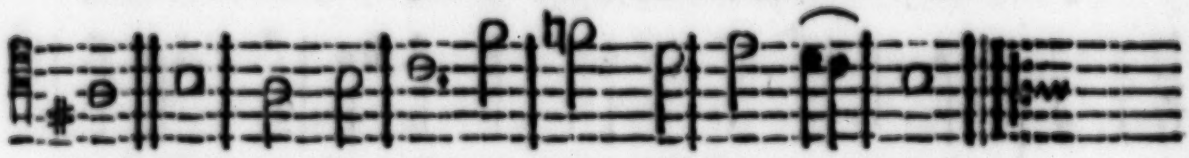
forth



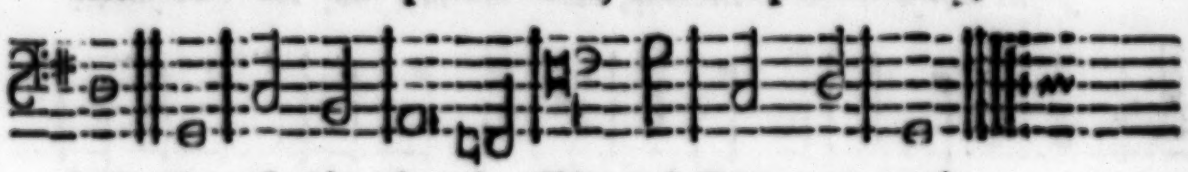
forth Out of his pierced Side, each Drop more worth,



forth Out of his pierced Side, each Drop more worth,



forth Out of his pierced Side, each Drop more worth,



forth Out of his pierced Side, each Drop more worth,

II.

Than Tongues of Men and Angels can expreſs:
Haſt to him, curſed Cayliff, and confeſs
All thy Miſdeeds, and ſighing, ſay, 'Twas I,
Who cauſed thee, my *Lord*, my *Chriſt*, to die.

III.

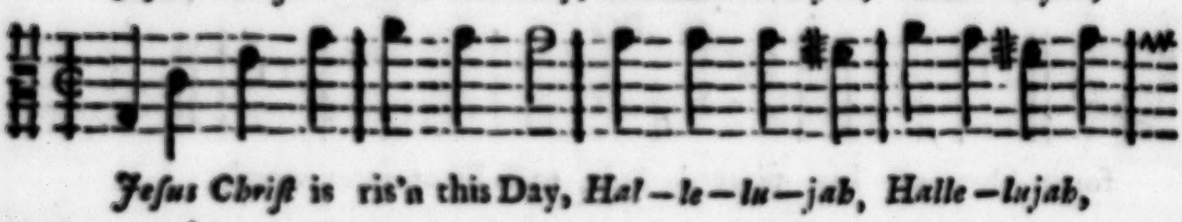
O let thy Death ſecure my Soul from Fears,
And I will waſh thy Wounds with briniſh Tears:
Grant me, ſweet *Jeſus*, from that precious Store
One cleanſing Drop with Grace to ſin no more.

HYMN

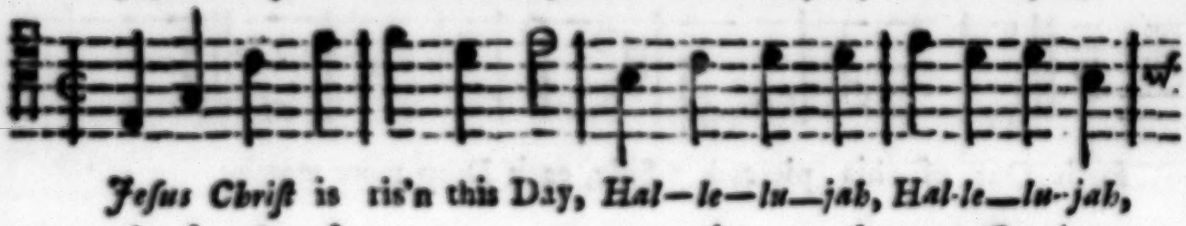
HYMN XI.

An ancient Hymn for Eaſter-Day, *in* Four Parts.

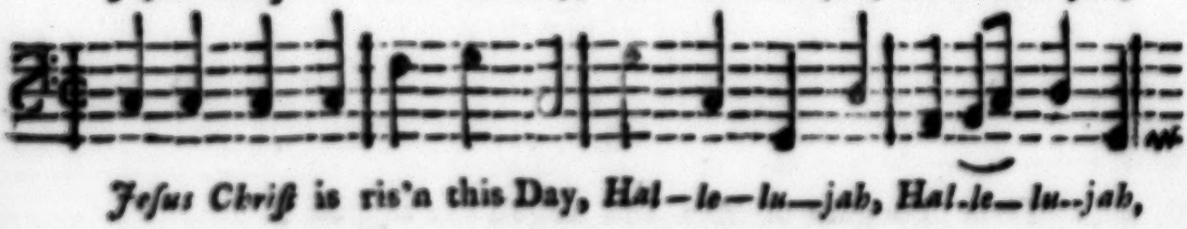
Jeſus Chriſt is ris'n this Day, *Hal—le—lu—jah, Halle—lujah,*



Jeſus Chriſt is ris'n this Day, *Hal—le—lu—jah, Halle—lujah,*



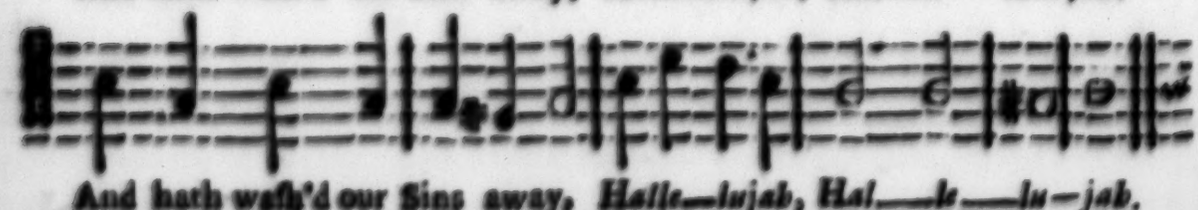
Jeſus Chriſt is ris'n this Day, *Hal—le—lu—jah, Hal-le—lu-jah,*



Jeſus Chriſt is ris'n this Day, *Hal—le—lu—jah, Hal-le—lu-jah,*

And hath waſh'd our Sins away, *Halle—lujah, Hal—le—lu—jah.*

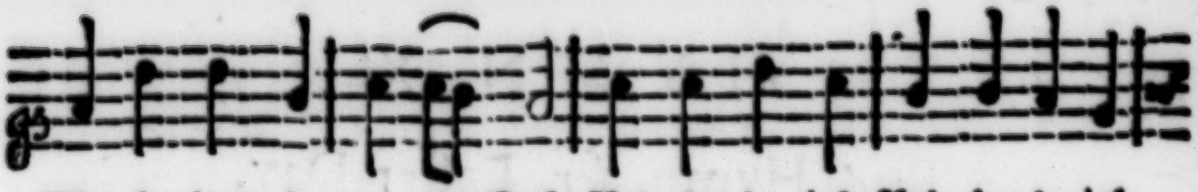
And hath waſh'd our Sins away, *Halle—lujah, Hal—le—lu—jah.*



And hath waſh'd our Sins away, *Halle—lujah, Hal—le—lu—jah.*

And hath waſh'd our Sins away, *Halle—lujah, Hal—le—lu—jah.*

Who

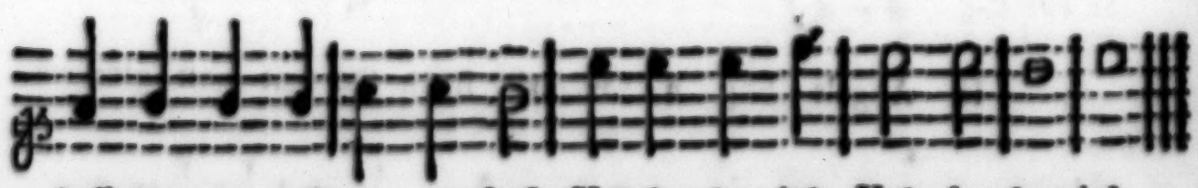


Who ſo late—ly on the Croſs, *Hal—le—lu—jah, Hal—le—lu—jah,*

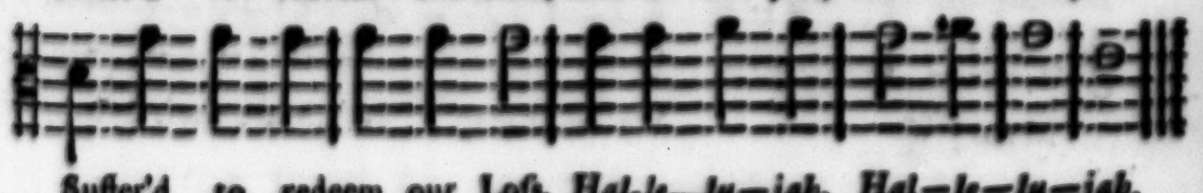
Who ſo late—ly on the Croſs, *Hal—le—lu—jah, Hal—le—lu—jah,*

Who ſo late—ly on the Croſs, *Hal—le—lu—jah, Hal—le—lu—jah,*

Who ſo late—ly on the Croſs, *Hal—le—lu—jah, Hal—le—lu—jah,*



Suffer'd to redeem our Loſs, *Hal—le—lu—jah, Hal—le—lu—jah.*



Suffer'd to redeem our Loſs, *Hal—le—lu—jah, Hal—le—lu—jah.*

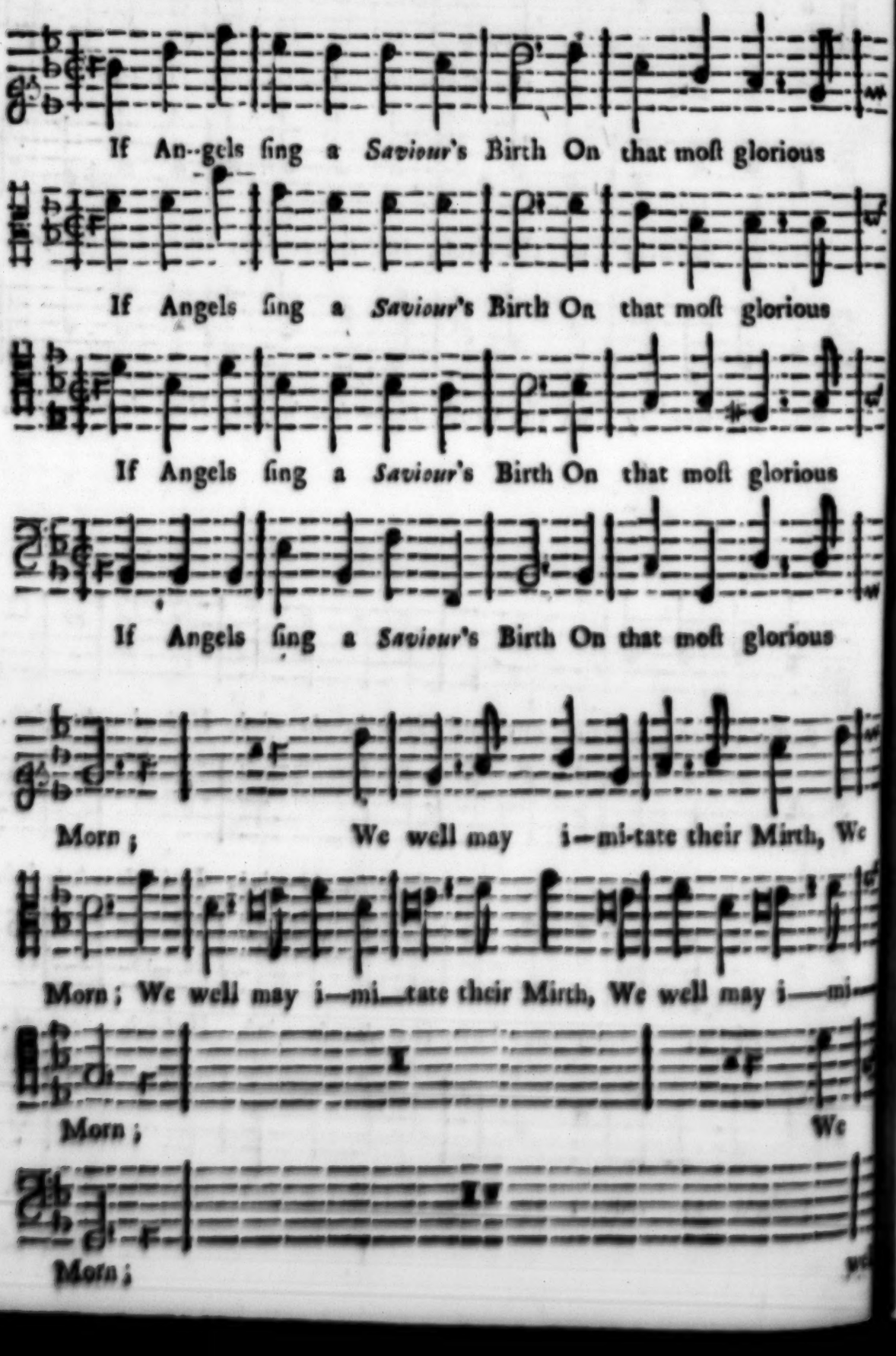
Suffer'd to redeem our Loſs, *Hal—le—lu—jah, Hal—le—lu—jah.*

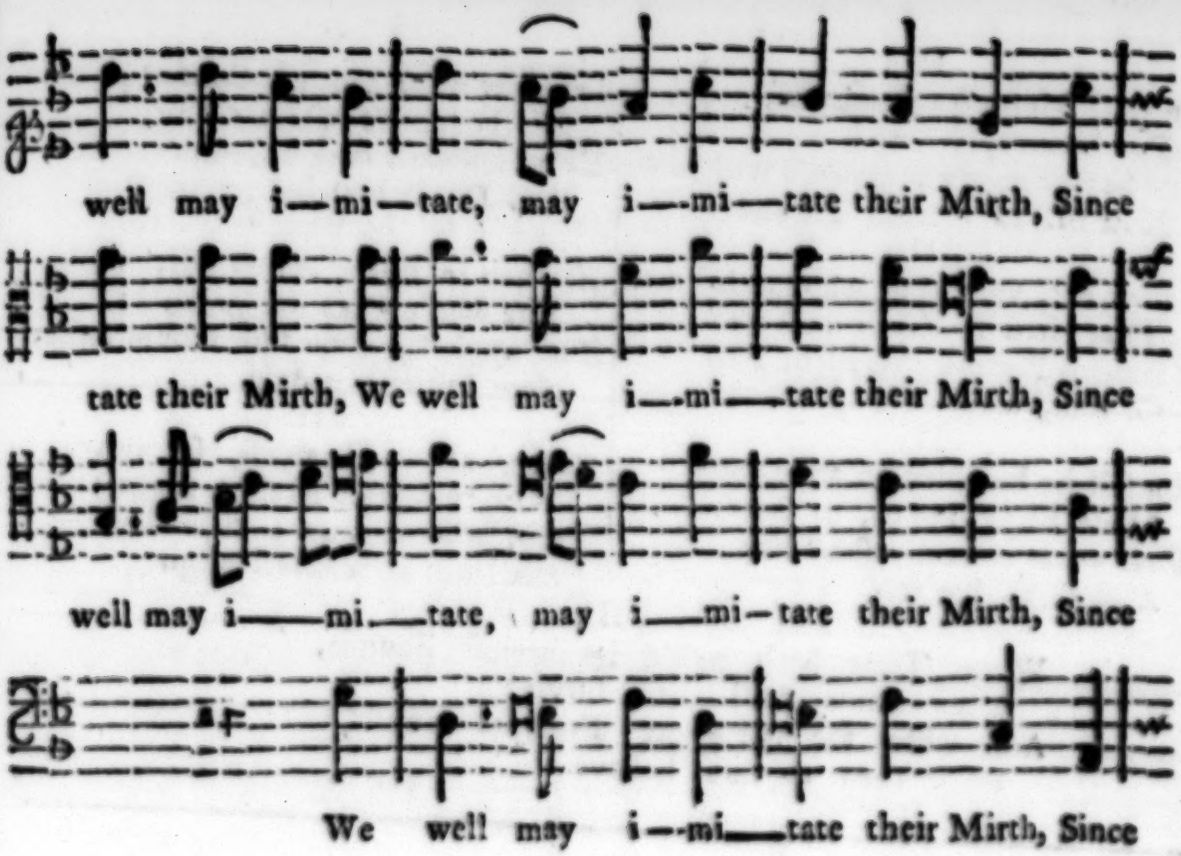
Suffer'd to redeem our Loſs, *Hal—le—lu—jah, Hal—le—lu—jah.*

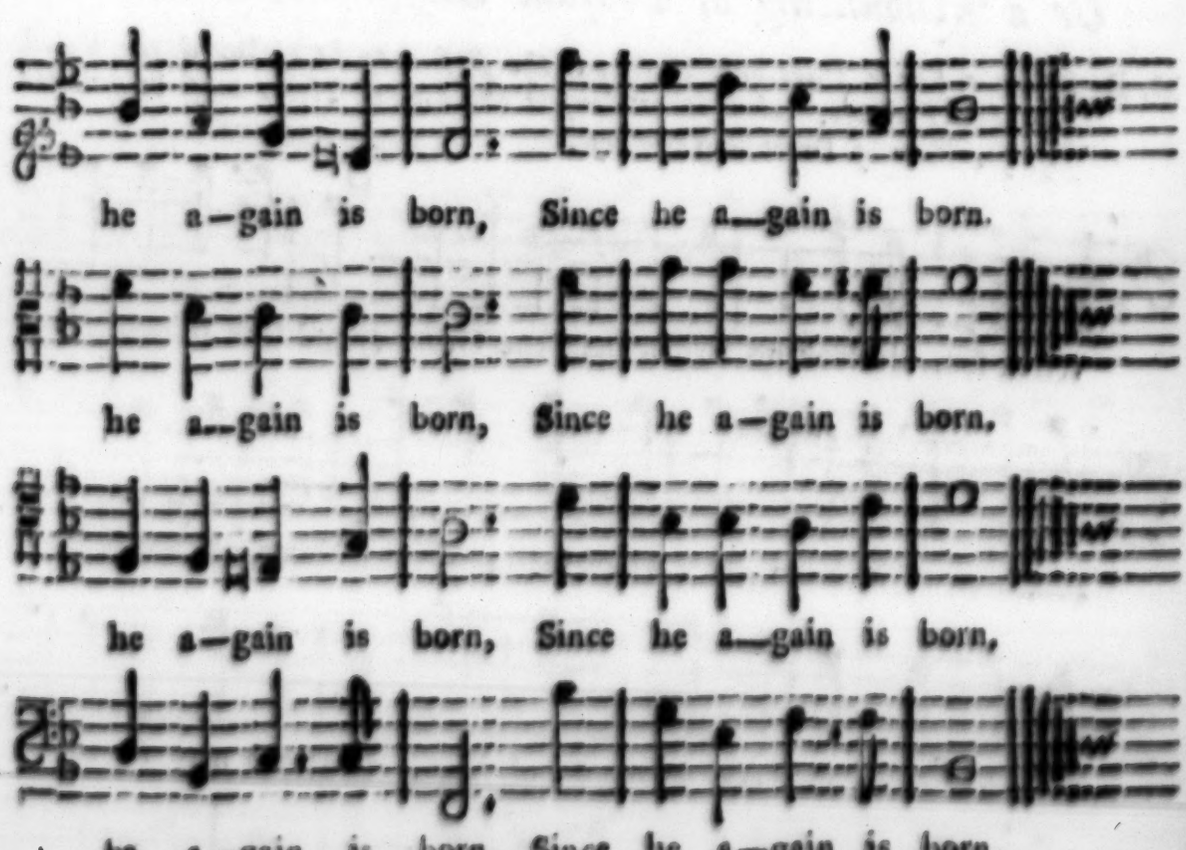
HYMN XI.

A Hymn *for* Easter-Day.

The Words out of Playford's Divine Companion.




well may i—mi—tate, may i—mi—tate their Mirth, Since
tate their Mirth, We well may i—mi—tate their Mirth, Since
well may i——mi—tate, may i—mi—tate their Mirth, Since
We well may i—mi—tate their Mirth, Since


he a—gain is born, Since he a—gain is born.
he a—gain is born, Since he a—gain is born,
he a—gain is born, Since he a—gain is born,
he a—gain is born, Since he a—gain is born,

II.

He frail Mortality ſhook off,
Put Incorruption on ;
And he who once was crown'd with Scoff
Now fills th' eternal Throne.

III.

Grieve not, vain Man, who mortal art,
That thou to Earth muſt fall ;
It was his Portion, 'twas the Part
Of him, who ſav'd us all.

IV.

Himſelf he humbled to the Grave,
Made Fleſh like us, to ſhew
That we as certainly ſhall have
A Reſurrection too.

V.

Let Heav'n and Earth in Conſort joyn'd
His boundleſs Mercies ſing,
Ev'n Hell doth now a Conqu'ror find,
And Death hath loſt its Sting.

VI.

If when in *Eden*, *Adam* fell,
The whole Creation groan'd ;
The whole Creation ſure ſhould ſmile,
Now Juſtice is aton'd.

VII.

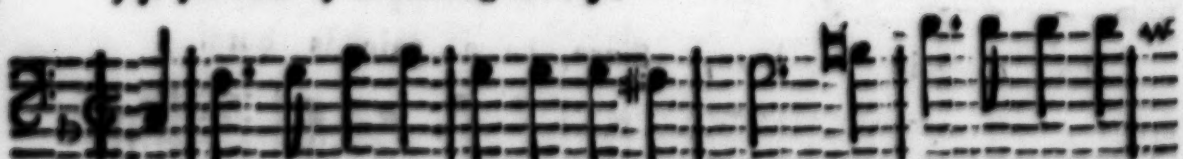
Hence, all ye Faithleſs, far away,
Who this great Myſt'ry ſlight :
They, who deny an endleſs Day,
Shall feel an endleſs Night.

VIII.

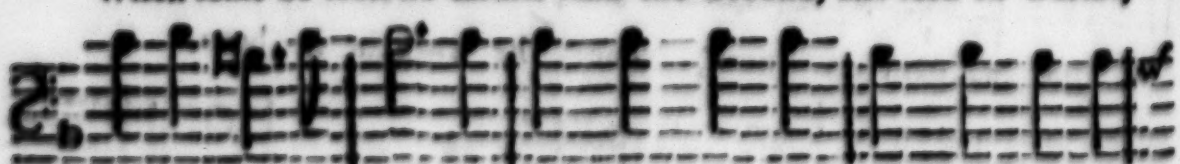
When Time hath paſs'd its utmoſt Bounds,
Your Souls ſhall then ſurvive ;
And when the laſt great Trumpet ſounds,
You'l then to late believe.

CATCH IV. *A* Catch *for* Four Voices :
Or a Renouncing of Profane Songs and Ballads.

N. B. *When a ſingle Part only is ſung, the firſt may be reckoned the fitteſt for that Purpoſe. And in a Conſort the higheſt Notes muſt be ſounded ſoft for Fear of Drowning the reſt.*



When ſome do look no farther than the Ground, and ſeek in worldly

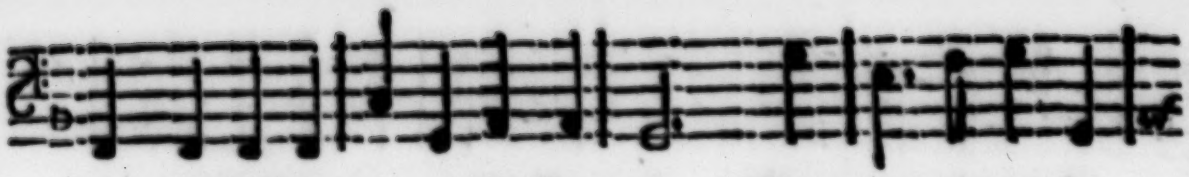


Pleaſures to abound, Our Songs ſhall praiſe thy Name, our Songs ſhall

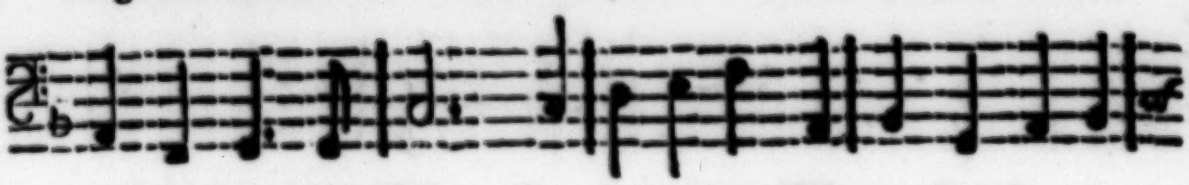
praiſe thy Name, O *Lord* our *God* moſt high, That we may do the

ſame, That we may do the ſame to all E-ter-ni-ty. To

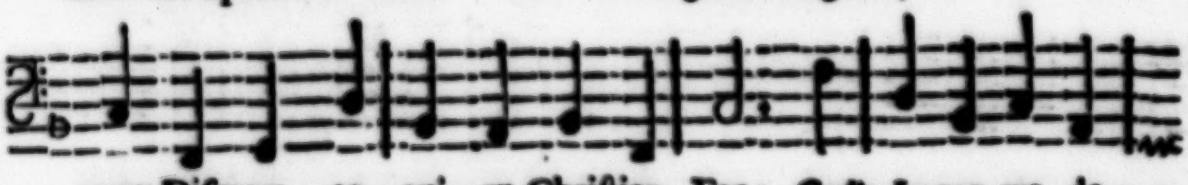
Songs



Songs and Ballads let us bid Farewell, Whence we can on--ly

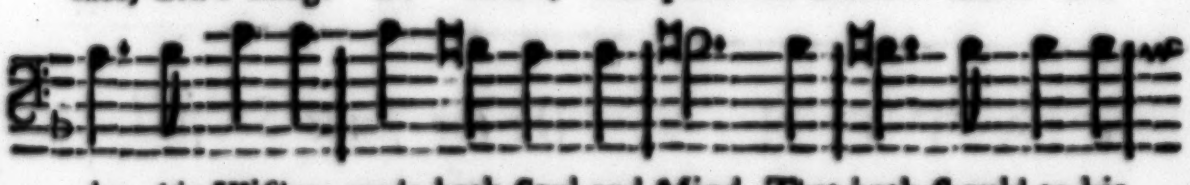


learn the Speech of Hell. It is a great Diſgrace, It is a



great Diſgrace to ev'—ry Chriſtian Ear: *God*'s Image we de——

face, *God*'s Image we deface, and plant the Devil's there. *God*



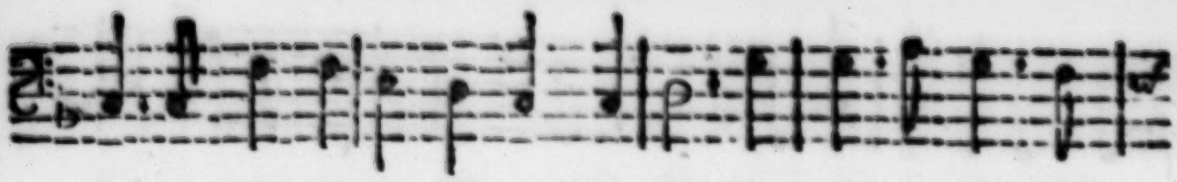
by his Wiſdom made both Soul and Mind, That both ſhould to his

Service be in—clin'd, O let his Praiſe be heard, O let his

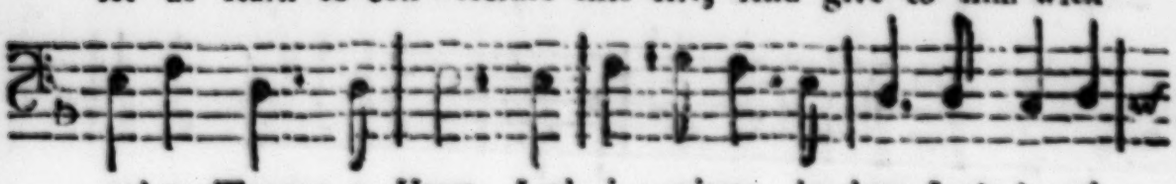
Praiſe be heard, Who gave us Voice and Tongue, And he will us re——

ward, and he will us reward, Whilſt he is made our Song. Thus

let



let us learn to con—ſecrate this Art, And give to him with

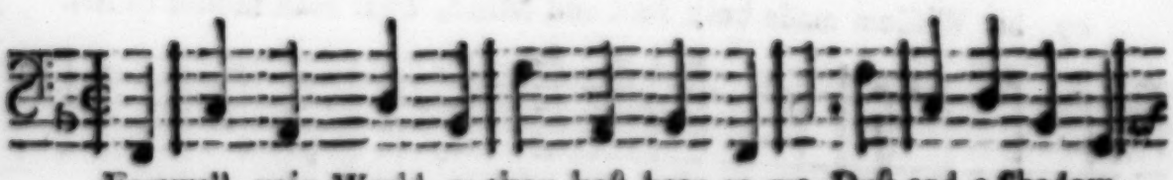


ev'-ry Tongue a Heart, Let's i—mitate be--low, Let's i—mi—

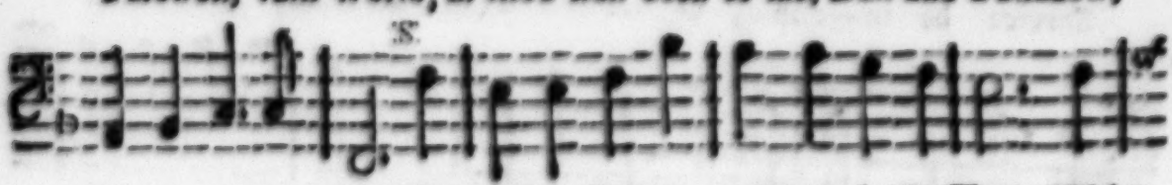
tate below what An-gels do a-bove, For this we on--ly know, For

this we on—ly know, That there they ſing and love.

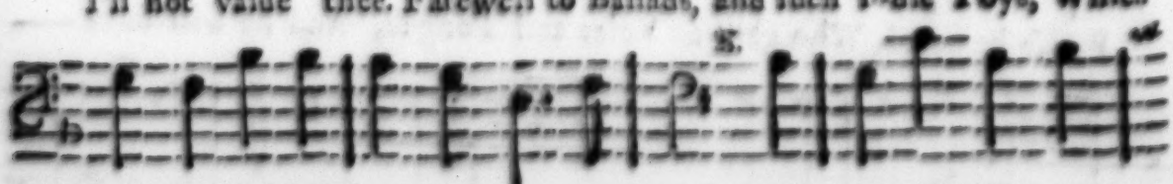
CATCH V. *On the ſame Subject.*



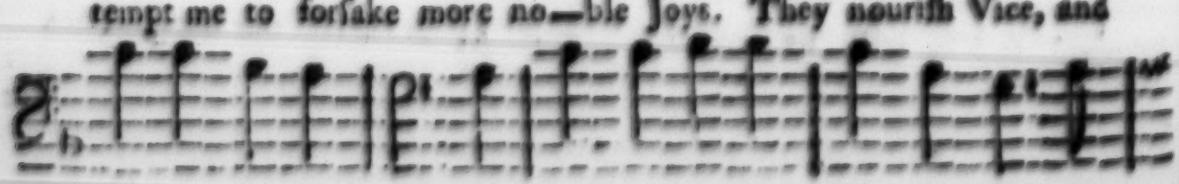
Farewell, vain World, as thou haſt been to me, Duſt and a Shadow,



I'll not value thee. Farewell to Ballads, and ſuch i--dle Toys, Which

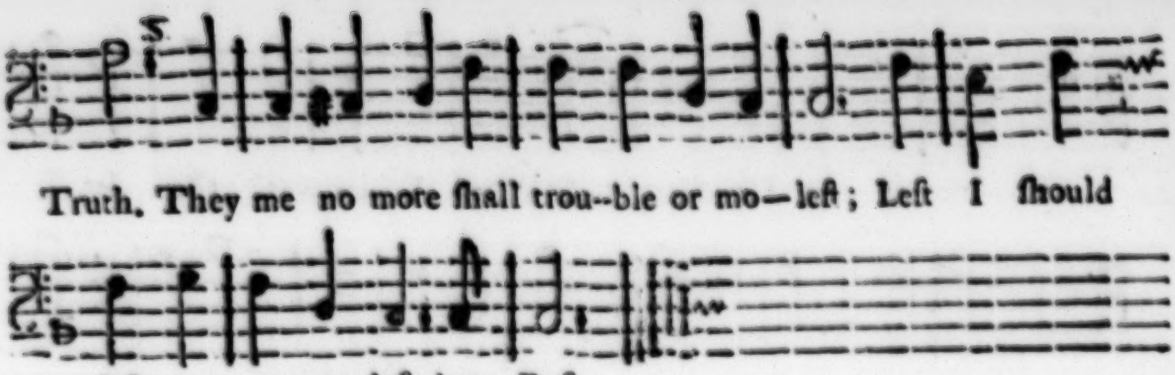


tempt me to forſake more no—ble Joys. They nouriſh Vice, and

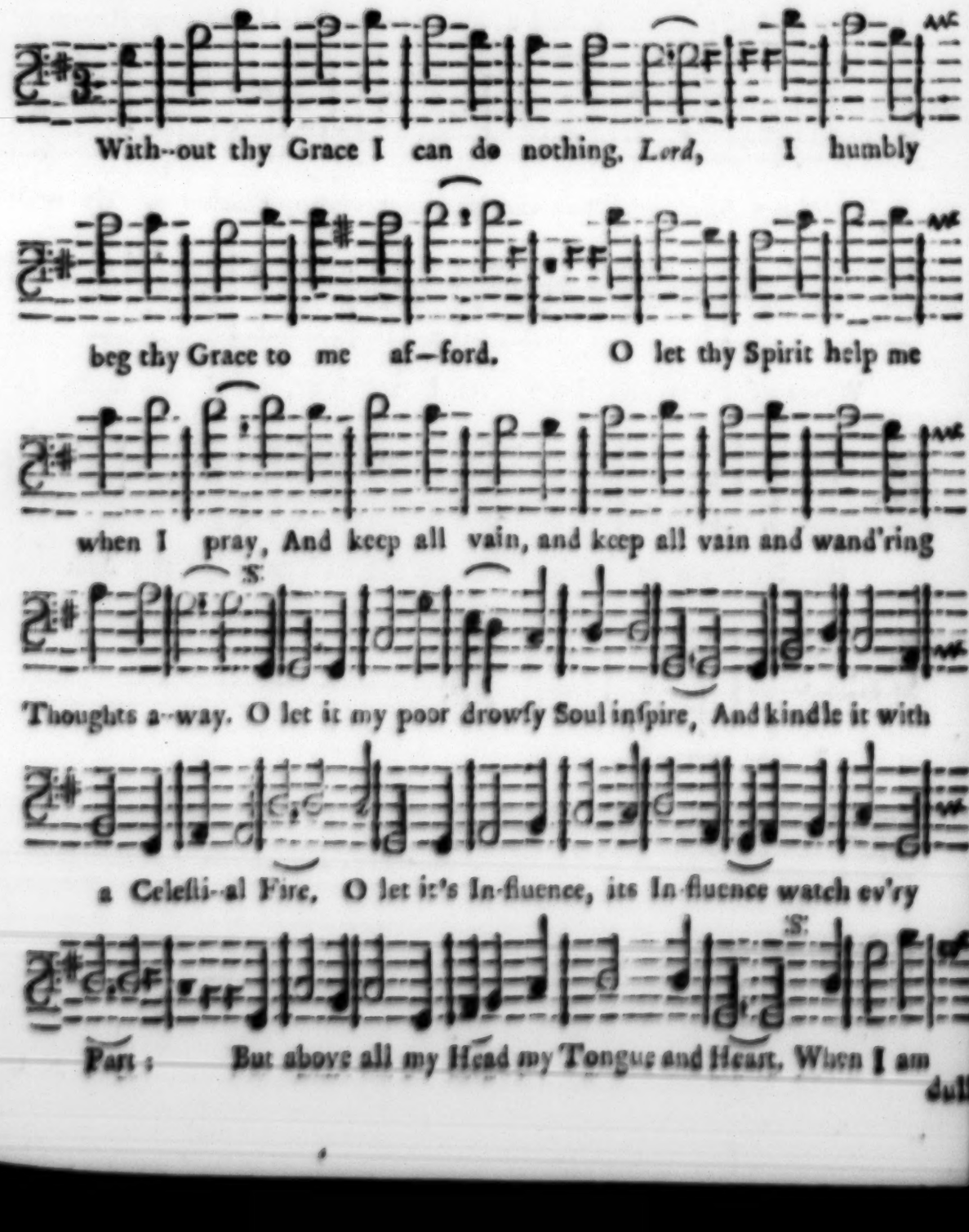


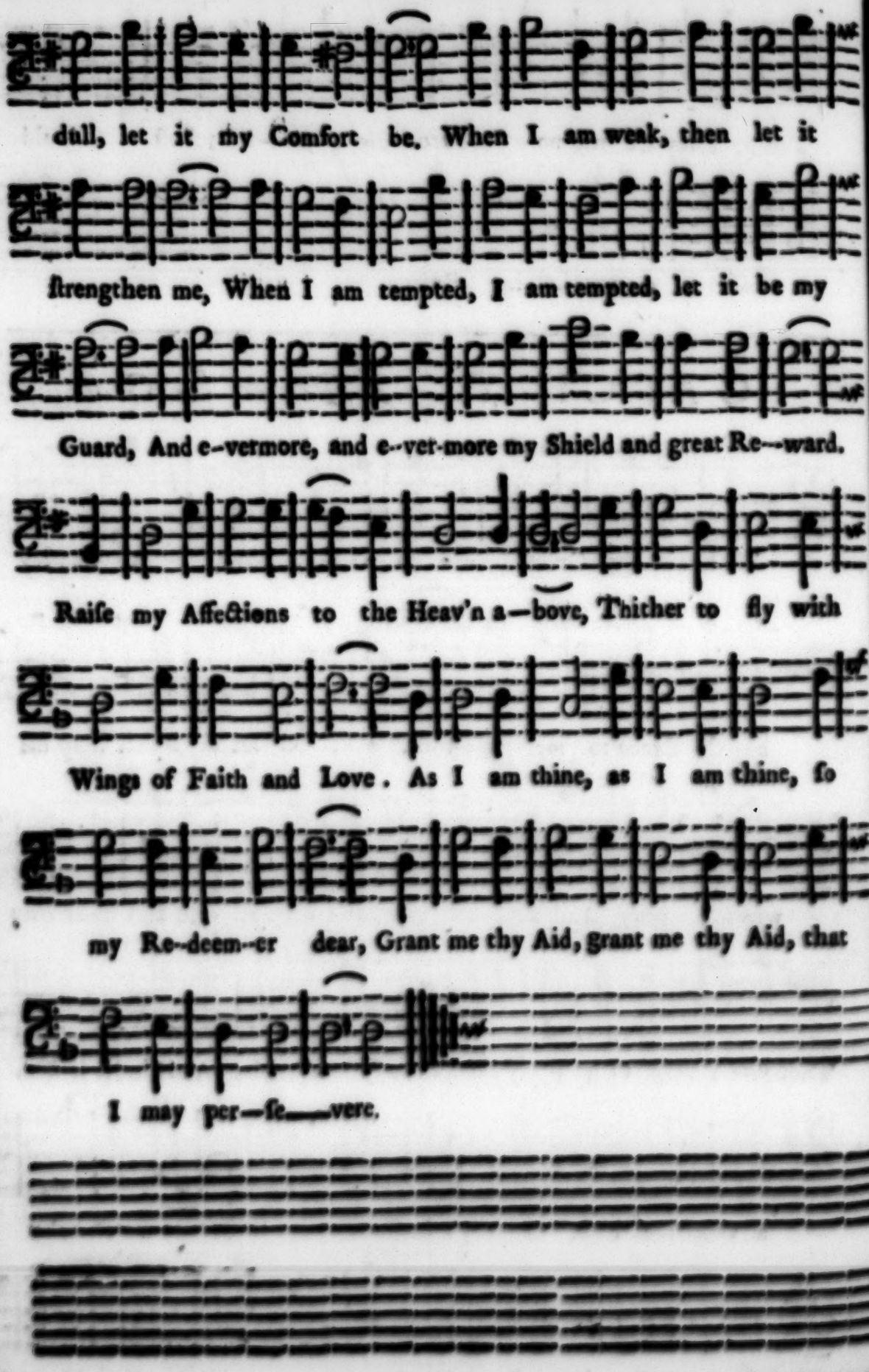
do cor--rupt our Youth, And cauſe us to for—ſake the *God* of

Truth.



CATCH VI. *A Prayer for Grace.*




dull, let it my Comfort be. When I am weak, then let it
ſtrengthen me, When I am tempted, I am tempted, let it be my
Guard, And e-vermore, and e-ver-more my Shield and great Re-ward.
Raiſe my Affections to the Heav'n a-bove, Thither to fly with
Wings of Faith and Love. As I am thine, as I am thine, ſo
my Re-deem-er dear, Grant me thy Aid, grant me thy Aid, that
I may per-ſe-vere.

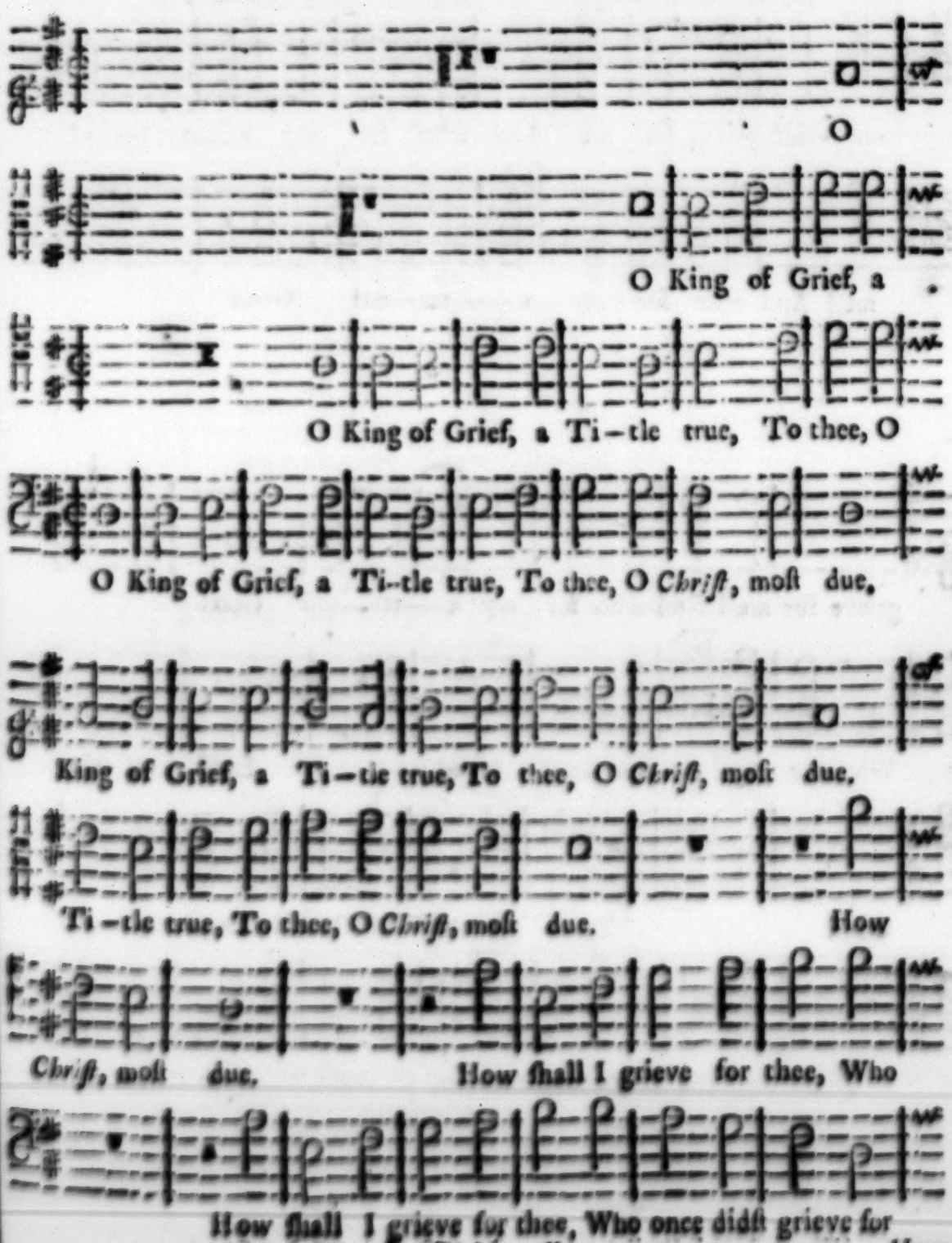
CANON

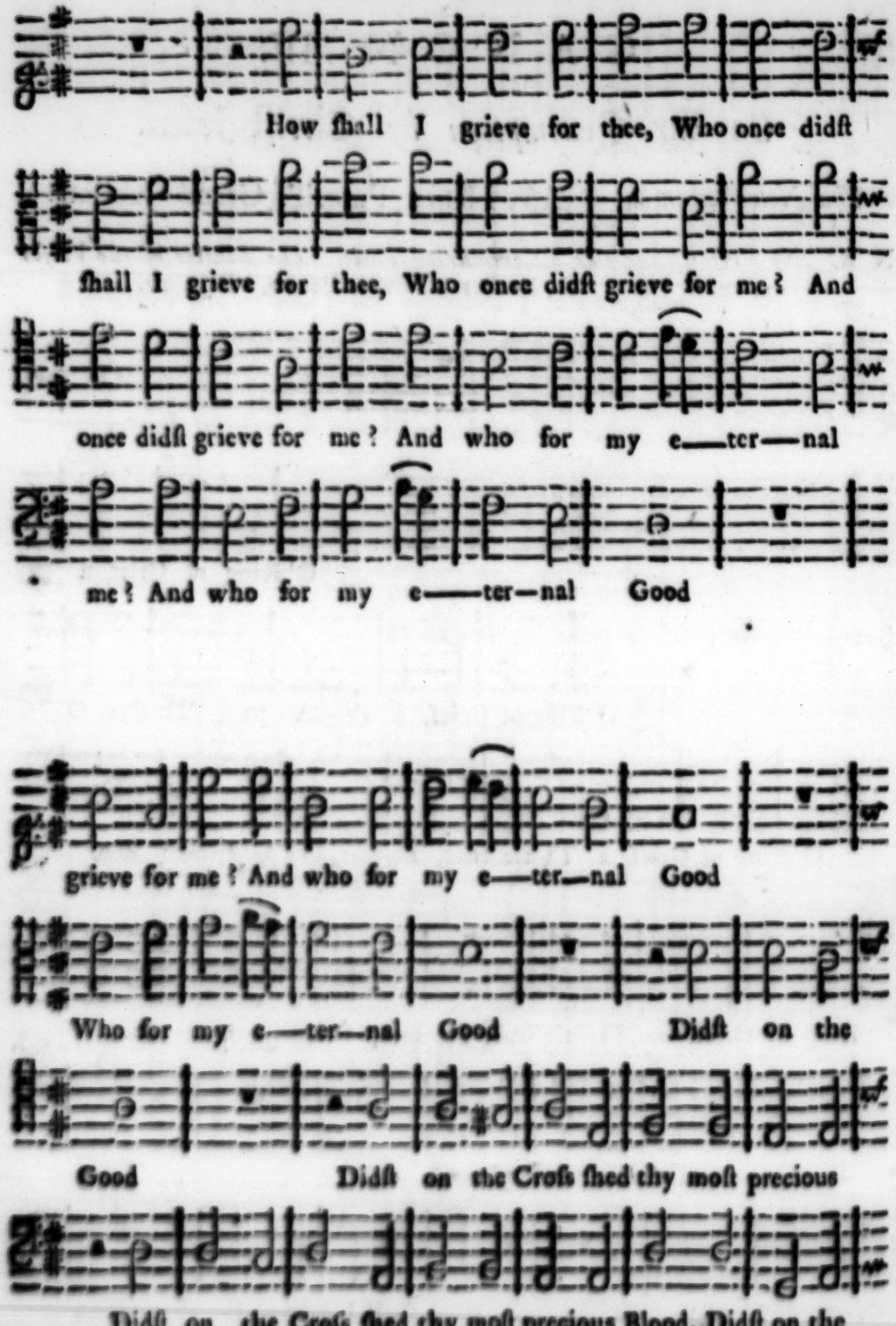
CANON III.

On our Redemption by Chriſt Jeſus.

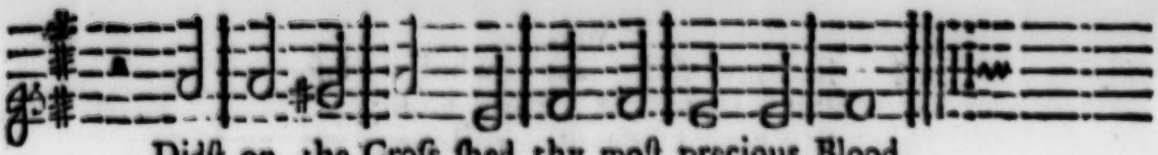
The Notes taken out of Mr. Henry Purcell's Grand Jubilate.

N B. *The Verſes ſtand like a Communion Table. The Matter of the Verſes are taken out of Mr.* Herbert's Divine Poems. Page 27.

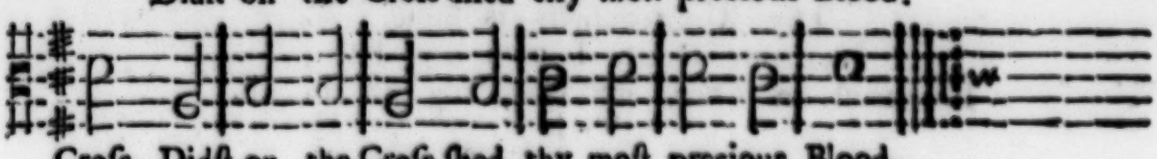



How ſhall I grieve for thee, Who once didſt
ſhall I grieve for thee, Who once didſt grieve for me? And
once didſt grieve for me? And who for my e—ter—nal
me? And who for my e——ter—nal Good
grieve for me? And who for my e——ter—nal Good
Who for my e——ter—nal Good Didſt on the
Good Didſt on the Croſs ſhed thy moſt precious
Didſt on the Croſs ſhed thy moſt precious Blood, Didſt on the

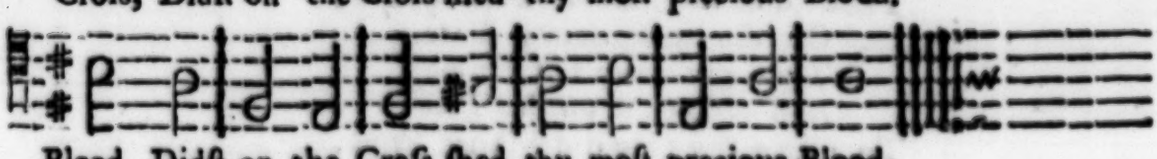
Didſt



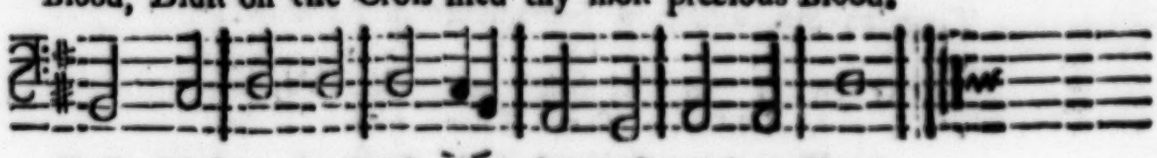
Didſt on the Croſs ſhed thy moſt precious Blood.



Croſs, Didſt on the Croſs ſhed thy moſt precious Blood.



Blood, Didſt on the Croſs ſhed thy moſt precious Blood.



Croſs, Didſt on the Croſs, ſhed thy moſt precious Blood.

II.

O thou like to a Sheep waſt ſold,
To bring us to thy Fold.
Should I then die for Thee?
Thou didſt the ſame for me.
How greatly, *Lord*, ought I to grieve,
To ſee Thee die, that dying I might live?

III.

Thy piercing Thorns ſhall be my Bower;
Thy Croſs ſhall be my Flower.
When I think on thy Rod,
What ſhall I ſay, my *God*?
Thou by thy bitter Death doſt prove,
That in my wretched State thou didſt me love.

IV.

When I do view Thee on the Croſs,
My Thoughts are at a Loſs,
I joy, and yet I grieve,
That thou didſt die and live.
And thus whilſt Thee my Soul ſurveighs,
I'm wrapt in Wonder, Extaſy, and Praiſe.

V.

When Man was curs'd in *Adam*'s Fall,
Thou didſt remove it all;
And we in Sin conceiv'd
By Thee muſt be reliev'd,
And fully freed from all the Evil
Occaſion'd by the Malice of the Devil.

VI.

We Sinners are; Thy Righteouſneſs
(More than we can expreſs)
Doth ſet us free from Shame,
Prais'd be thy holy Name;
And we before Thee do appear
With humble Confidence, and free from Fear.

VII.

I in my ſelf am wholly loſt,
But ſaved at thy Coſt.
My Sin, O *Chriſt*, is thine;
Thy Righteouſneſs is mine,
I own my Guilt, I own my Fall;
But truſt in Thee, my *God*, my all in all.

VIII.

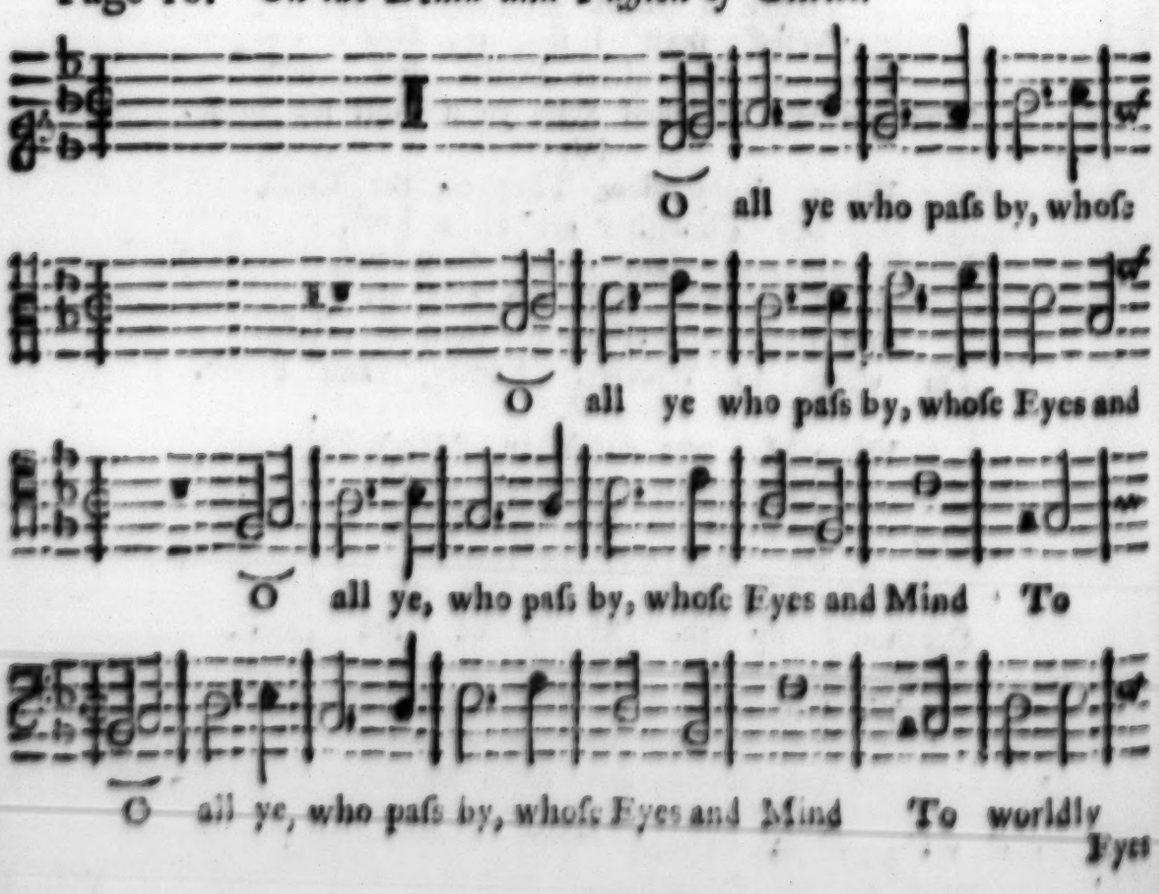
Thou doſt for me a Feaſt prepare
Of the moſt dainty Fare,
Thou gav'ſt thy ſelf for me,
And ſuffered'ſt on the Tree:
To pierce thy Side did Malice grow,
That as Sin came, ſo Sacraments might flow.

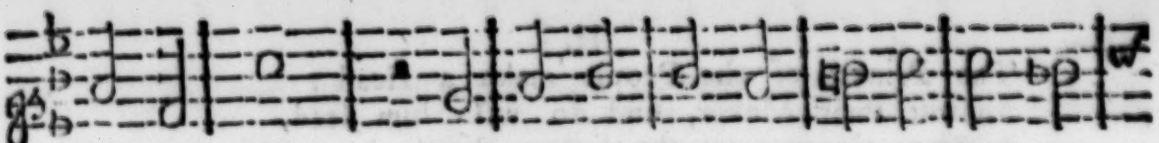
IX.

When I to Muſick am inclin'd,
My Muſick ſhall Thee find.
When I my Voice ſhall raiſe,
My Voice ſhall ſound thy Praiſe.
And all thy Attributes I'll ſing,
My *God*, my *Jeſus*, *Saviour*, and my King.

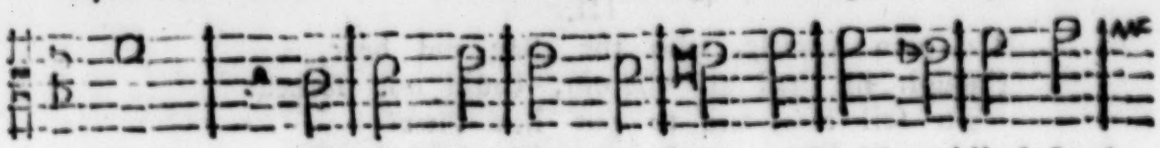
CANON IV.

Taken out of Purcell's Benedictus *in* B-mi-flat; *the Words in Metre being adapted to it out of Mr.* Herbert's Divine Poems. Page 18. *On the Death and Paſſion of* Chriſt.

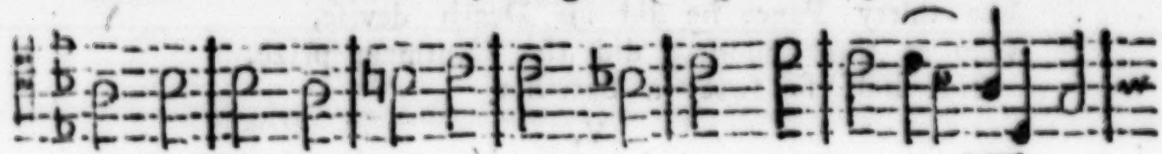




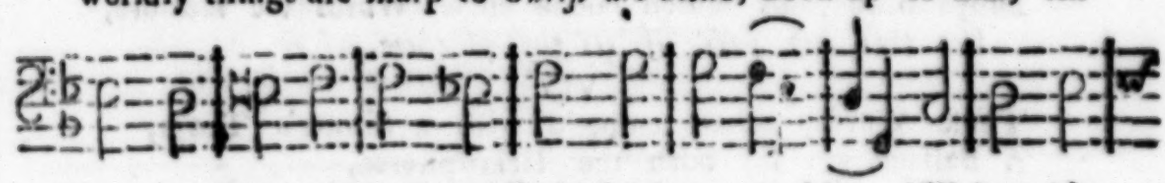
Eyes and Mind To worldly things are ſharp, to *Chriſt* are



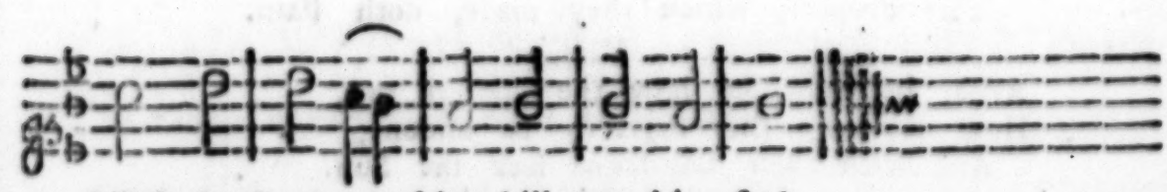
Mind To world--ly things are ſharp, to *Chriſt* are blind, Look



worldly things are ſharp to *Chriſt* are blind, Look up to him, 'till

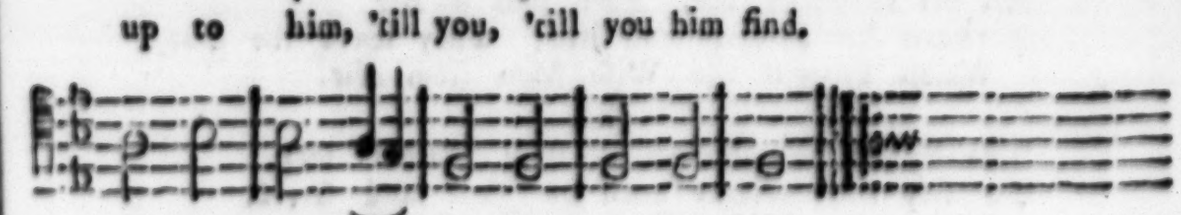


things are ſharp to *Chriſt* are blind, Look up to him, 'till you him

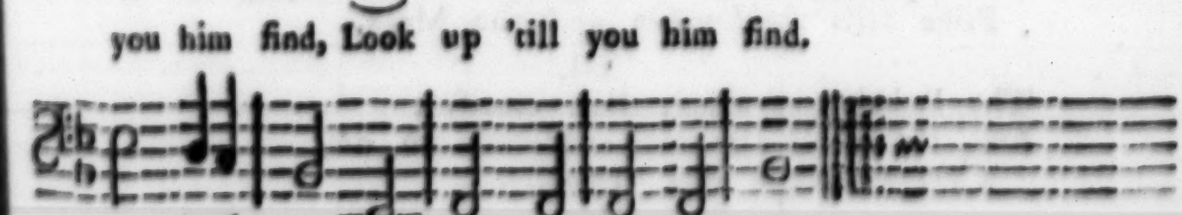


blind, Look up to him, 'till you him find,

up to him, 'till you, 'till you him find.



you him find, Look up 'till you him find.



find, Look up to him, 'till you him find.

II. The

II.

The Princes of the People make a Head
Againſt their Maker, and do wiſh him dead,
Who gives to all the living Bread.

III.

His own Apoſtle, who the Bag did bear,
Though he had all therein, could not forbear
To ſell him, and to put him there.

IV.

For thirty Pence he did his Death deviſe,
Who at three hundred did the Ointment prize,
Not half ſo ſweet a Sacrifice.

V.

Therefore his Soul doth melt, his Heart's dear Treaſure
Drops Blood, by which alone theſe Words we meaſure,
Let this cup paſs, if 'tis thy pleaſure.

VI.

Theſe Words, when temper'd with a Sinner's Tears,
A Balſam are for both the Hemiſpheres,
A Cure for all except his Fears.

VII.

Yet his Diſciples ſleep, he cannot gain
One Hour of Watching, but their drowſy Brain
The Promiſe, which they made, doth ſtain.

VIII.

Ariſe, he ſaith, ſee how the Soldiers run,
How zealouſly they ſtrive to be undone,
And with their Lanthorns ſeek the Sun.

IX.

Judas! doſt thou betray him with a Kiſs?
Canſt thou find Hell about his Lips and miſs
Of Heaven at the Gates of Bliſs?

X.

All his Diſciples flee. Fear puts a Bar
Between his Friends and him. They leave the Star,
Which brought the Wiſe Men from afar.

XI.

The Prieſts and Rulers all falſe Witneſs ſeek,
To ſlay the *Saviour* both of *Jew* and *Greek*.
Pride kills the Humble and the Meek.

XII.

The Rabble cry aloud, Him crucify;
And *Pontius Pilate* him condemn'd to die,
That we might live eternally.

XIII.

They gave him Vinegar, when mixt with Gall,
But more with Malice; though when they did call,
With Angel's Food he fed them all.

XIV. They

XIV.

They part his Garments, and by Lot diſpoſe
His Coat; whoſe Righteouſneſs doth cloath all thoſe,
Who ſeek to him in all their Woes.

XV.

Yet after Death their Spite did farther go;
They pierc'd his Side, that we might plainly know,
From whence our Happineſs doth flow.

XVI.

But now he ſaith, that *All is finiſhed*,
And to the Earth he humbly bows his Head
To give us Life, when he was dead.

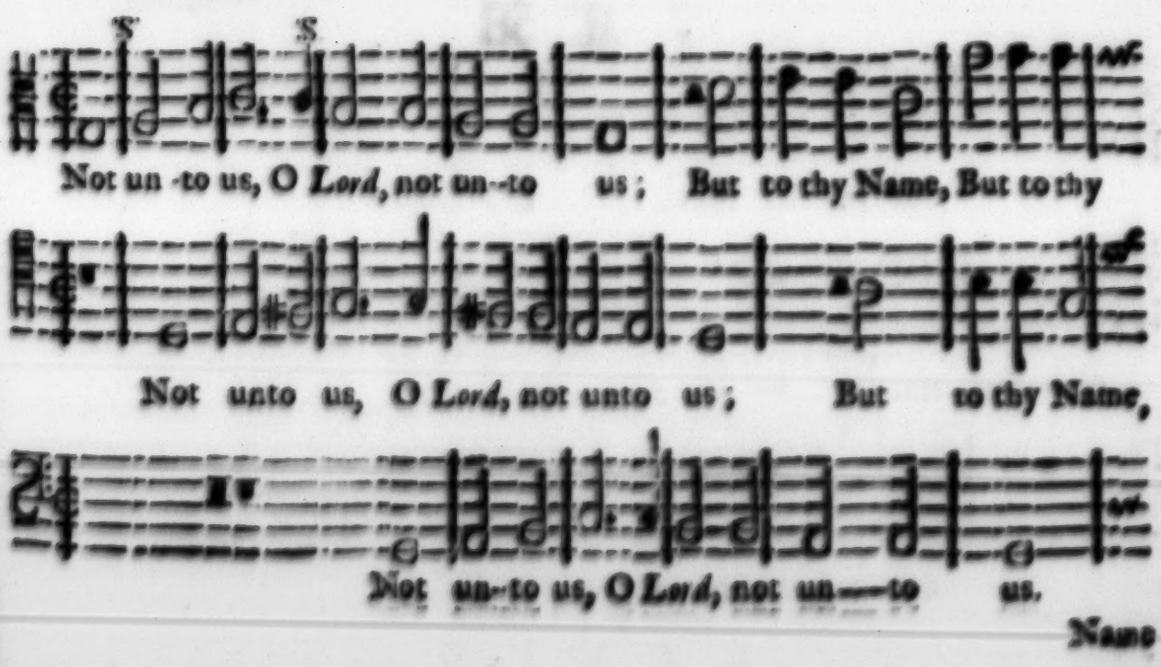
XVII.

Then look to him, who for our Sakes did grieve,
And if we on him firmly can believe,
Our Souls eternally ſha'll live.

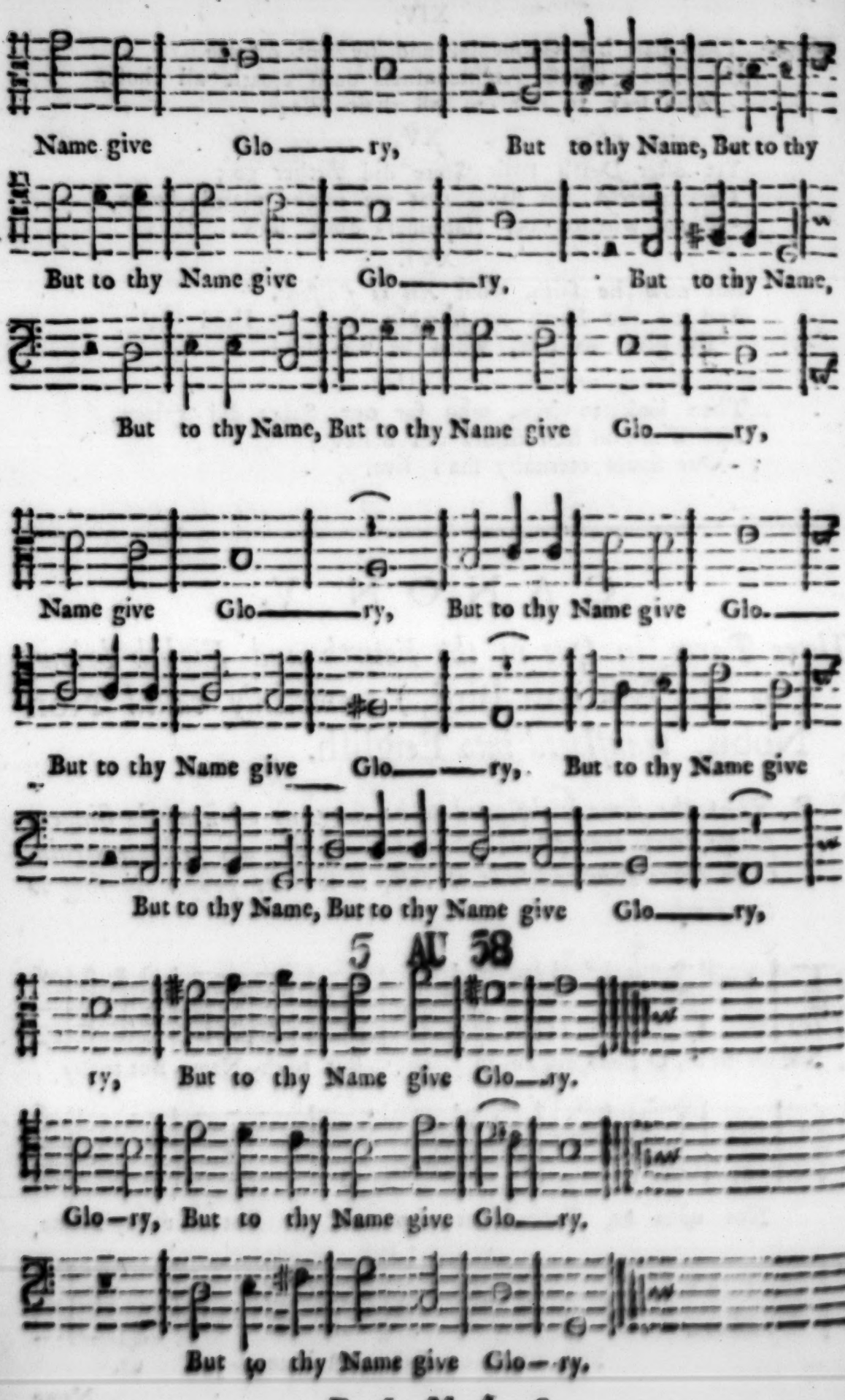
CANON V.

Three Parts in One in the Fourth and Eighth below, (*by Mr.* William Bird,) *commonly called* Non Nobis, *tranſlated into* Engliſh.

N. B. *That the ſame is deſigned to be ſung as often as the Singers pleaſe, unto this Mark* 𝄐 *and there they are to begin again. Only when they conclude at laſt, it will be proper to ſing to the End.*



Name


Name give Glo——ry, But to thy Name, But to thy
But to thy Name give Glo——ry, But to thy Name,
But to thy Name, But to thy Name give Glo——ry,
Name give Glo——ry, But to thy Name give Glo.——
But to thy Name give Glo——ry, But to thy Name give
But to thy Name, But to thy Name give Glo——ry,
5 AU 58
ry, But to thy Name give Glo—ry.
Glo—ry, But to thy Name give Glo—ry.
But to thy Name give Glo—ry.

F I N I S.

DIVINE RECREATIONS:

BEING A

COLLECTION

OF

PSALMS, HYMNS

AND

CANONS,

IN

Two, Three, and Four PARTS:

WITH

EASY, GRAVE, and PLEASANT TUNES
adapted to each of them.

To be continued QUARTERLY.

PART III.
For the WHITSUNTIDE Quarter, 1737.

London, Printed by A. PEARSON, and Sold by C. RIVINGTON, at the *Bible* and *Crown* in St. *Paul's Church Yard*; and by T. COOPER, at the *Globe* in *Paternoster Row*.
M. DCC. XXXVII.
[Price Stitch'd Six Pence.]

The PREFACE.

IN the laſt Quarter for *Eaſter*, I endeavoured to ſhew the great Tendency, which there is in *Divine Muſick*, and particularly in *Pſalmody* to promote a general *Reformation* of *Manners*. I ſhall now offer a few more Thoughts on the ſame Subject.

The Goodneſs of *Divine Muſick* in its own Nature, as being a Duty, and the Delightfulneſs of it to all good Men are ſufficient to recommend it to the World. But the good Effects of it toward a *Reformation of Manners* is an additional Reaſon to induce every one, who wiſhes well to Virtue, or would diſcourage Vice, to promote and encourage it as much as poſſible. The Effects thereof are theſe.

Firſt, It is an excellent Means to bring all the young People to the publick Worſhip, who are either engaged in it, or delight to hear it themſelves, whereby they have an Opportunity of Hearing Sermons, which many Times have a good Effect upon their Lives and Converſations. And when they are thus fixed in a Method of true Religion, they afterward perſevere in it, as long as they live.

Secondly, When the Miniſter of the Pariſh encourages this Exerciſe, and ſometimes joyns with them in it, it gives him an Opportunity, from ſuch Matter as is ſung, to poſſeſs them with awful and reverential Thoughts of the *Divine Majeſty*, and not only of this, but alſo of other Duties as Occaſion ſhall offer. It alſo gives the Miniſter an Opportunity of Taking better Notice of the Lives and Manners of the younger People, by being more frequently converſant with them; which otherwiſe is a difficult Matter, eſpecially in country Places, thoſe People being for the moſt Part too far diſtant, and continually engaged in the Buſineſs of their Callings. Thus they are become more capable of Advice, and ſubject to Reproof. And the Reſtraint, which they put upon themſelves at that Time, makes them more cautious at another; and thus they learn by Degrees to reſtrain themſelves from the moſt faſhionable Vices of Converſation. The Miniſter alſo thus converſing with the Pariſhioners may alſo teach them how to behave themſelves decently and ſeriouſly, and in the moſt commendable Manner in the Houſe of *God*. The often Repeating of the

moſt excellent Portions out of the *Pſalms* hath improved their Judgment and increaſed their Zeal, and made them oftentimes willing to give their Children and Families a better Education; ſo that *Pſalm Singing* hath brought them to attend upon other family Duties, which before were neglected. And it hath oftentimes produced a Harmony of Affection, as well as of Voices, between the *Miniſter* and his *Pariſhioners*; ſo that this hath added a much greater Weight to his Admonitions, than could otherwiſe have been expected.

Laſtly, When ſuch *Pious Ejaculations*, as are in the *Pſalms*, by being often repeated and ſung, have produced ſome ſuitable Affections; then it is common for ſuch *Societies* to make *Orders* of their own againſt *Swearing*, *Curſing*, *Being abſent from Church*, *Drunkenneſs*, *Quarrelling* and the like Vices. To theſe they pay more Regard than to the *Statutes* of the Land, and more certainly inflict the Penalties of their own Making than thoſe of the *Law*. By this Means a profane Offender *is convinced of all*, and *is judged of all*, and quickly either aſhamed of his Company, or aſhamed of his Vices. By this Means they are more eaſily formed into *Religious Societies* for the *Edification* of each other. By this Means they who never performed any Duty on the *Lord*'s Day, have been firſt brought to frequent the publick Worſhip, and have afterward introduced into their Families the private Exerciſes of Devotion; and they who formerly worſhipped *God* at home, have added the Duty of Singing his Praiſes, which before was omitted. And by this Means ſuch who before ſpent the *Lord*'s Day idly, or in *Taverns* and *Ale-houſes*, have piouſly joyned together in the *Church* after *Evening Service*, and ſpent a conſiderable Part of the Day in ſo heavenly an Exerciſe.

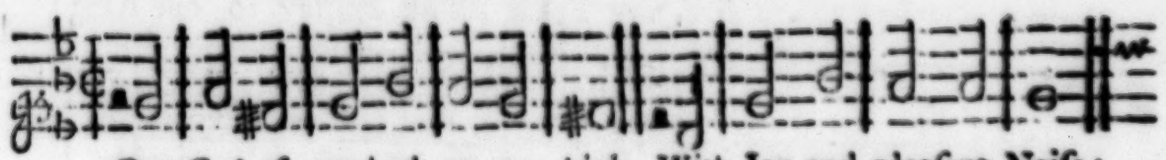
This may be more fully proved from Examples taken from unqueſtionable Authorities; but I ſhall reſerve the farther Proſecution thereof until the next Quarter.

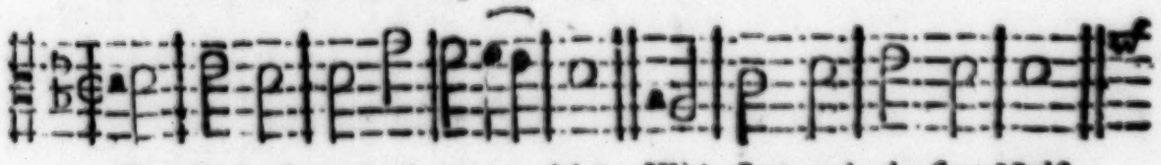
PSALM

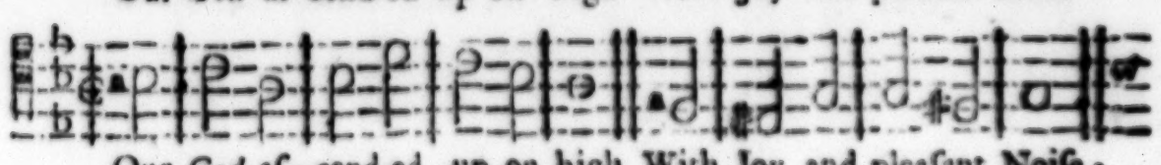
PSALM VII.

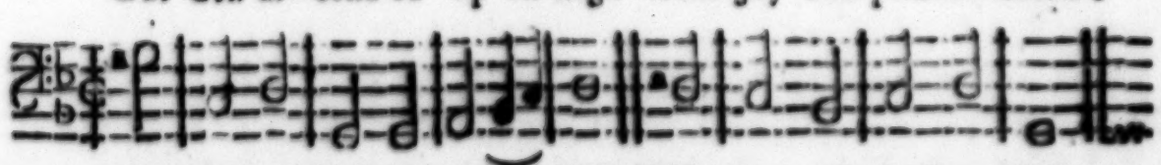
For Aſcenſion Day.

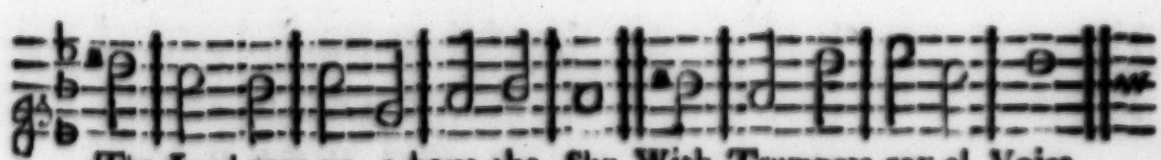
Pſalm xlvii. 5, 6, 7, 8. *The* Tune *of* Pſalm xviii.

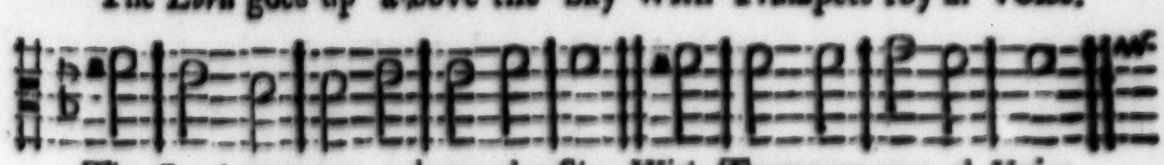


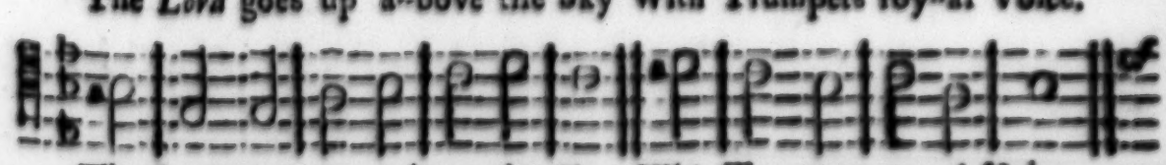


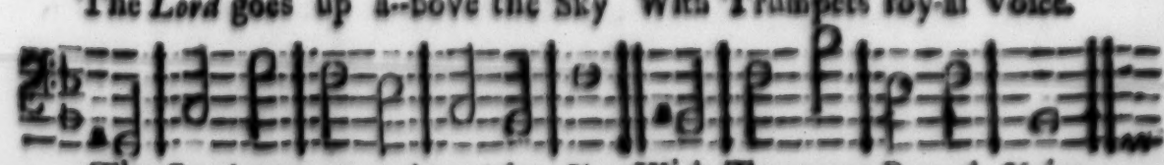












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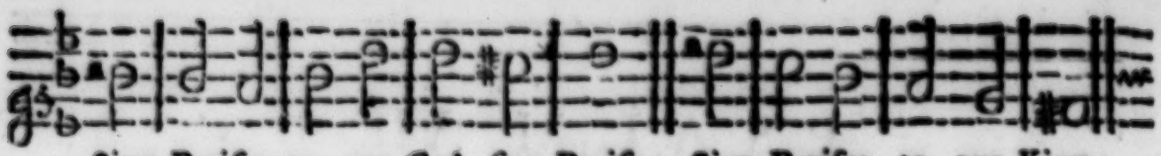
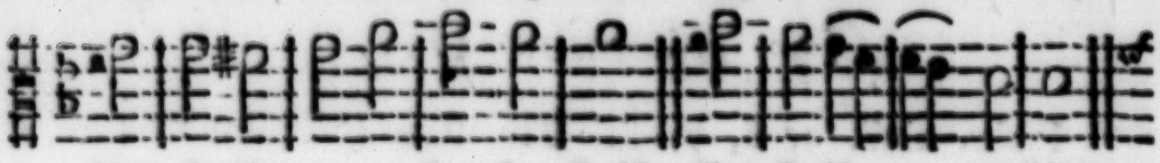
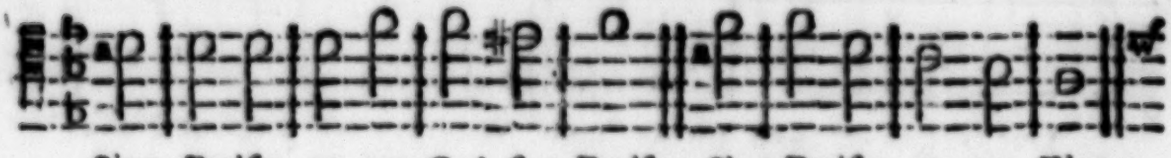


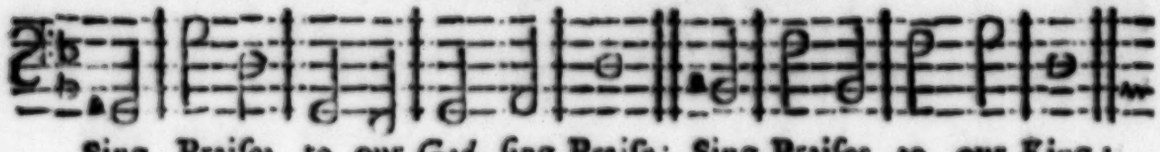
Sing Praiſes to our *God*, ſing Praiſe; Sing Praiſes to our King:



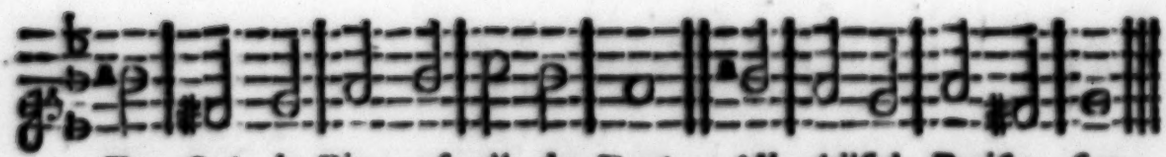
Sing Praiſes to our *God*, ſing Praiſe; Sing Praiſes to our King:



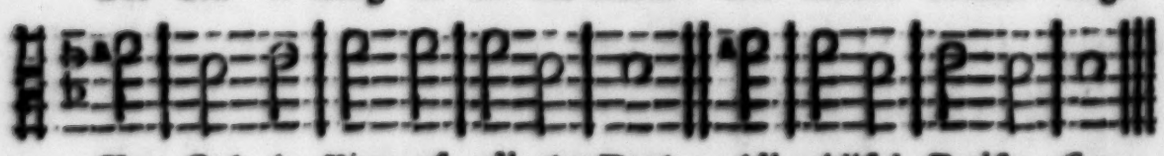
Sing Praiſes to our *God*, ſing Praiſe; Sing Praiſes to our King:



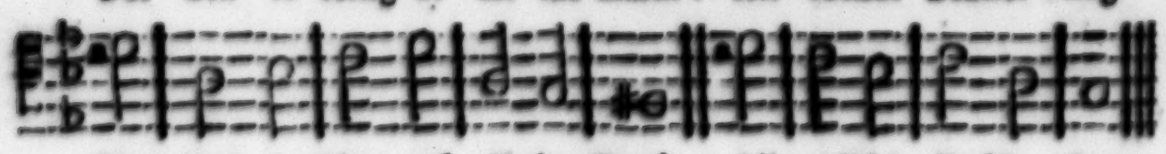
Sing Praiſes to our *God*, ſing Praiſe; Sing Praiſes to our King:



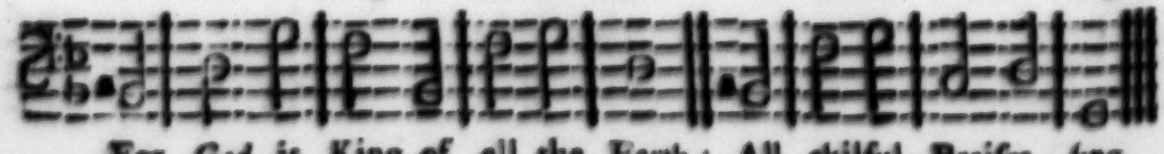
For *God* is King of all the Earth: All skilful Praiſes ſing.



For *God* is King of all the Earth: All skilful Praiſes ſing.



For *God* is King of all the Earth: All skilful Praiſes ſing.



For *God* is King of all the Earth: All skilful Praiſes ſing.

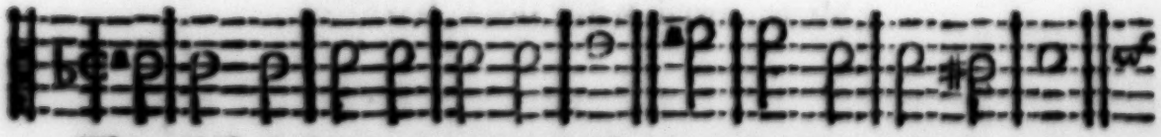
II.

God on the Heathen reigns, and ſits
Upon his holy Throne.
The Princes of the People have
Them joyned every one.
To *Abraham*'s People. For our *God*,
Who is exalted high,
As with a Buckler doth defend
The Earth continually.

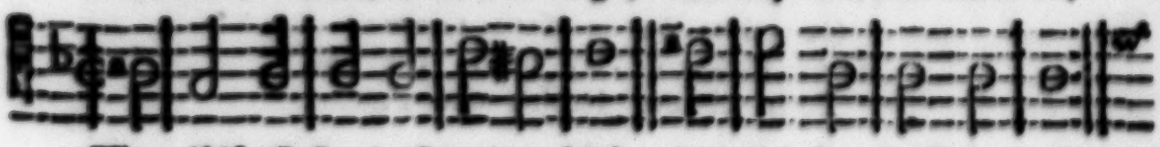
PSALM VIII.

For Whitſunday.

Pſalm lxviii. 18, 19, 20, 21. *A cloſe* Tune *for* Four Parts; *to which is added a* Gloria Patri *in* Eight Parts, *in both which* Tunes *the firſt and the laſt Line is taken out of* Simpſon's Compendium of Muſick, Page 58.



Thou didſt, O *Lord*, aſcend on high, And Captives ledſt them all,



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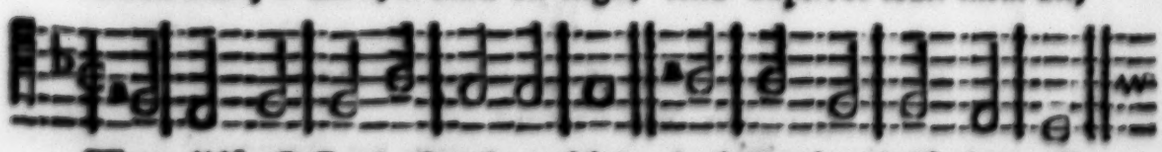
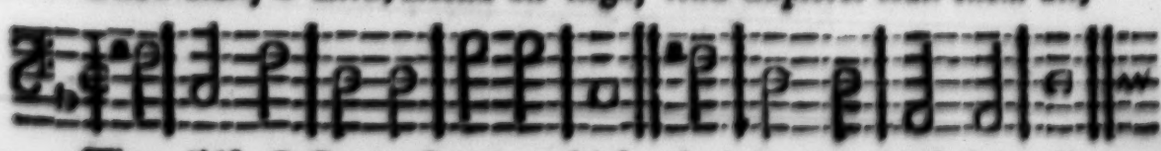
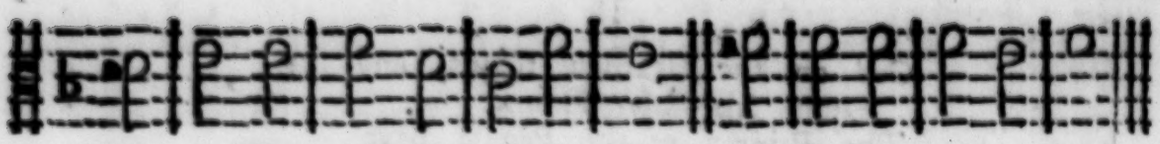


Thou didſt, O *Lord*, aſcend on high, And Captives ledſt them all,

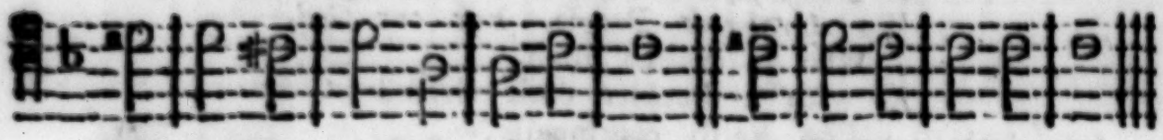


Thou didſt, O *Lord*, aſcend on high, And Captives ledſt them all,

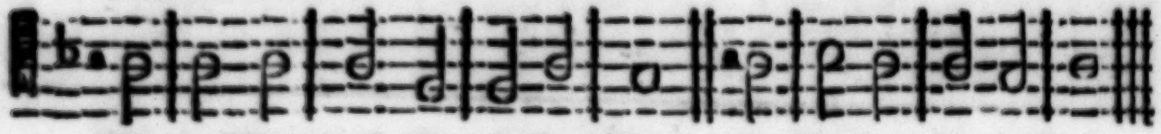
Who



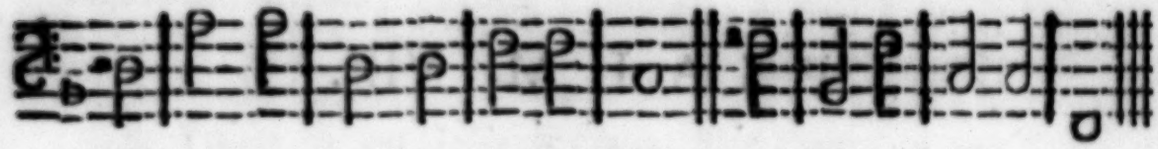
Who in Times paſt thy choſen Flock In Bondage did enthral.



Who in Times paſt thy choſen Flock In Bondage did enthral.



Who in Times paſt thy choſen Flock In Bondage did enthral.



Who in Times paſt thy choſen Flock In Bondage did enthral.

II.

Thou haſt received Gifts for Men,
Ev'n for thine Enemies;
Unto the End that *God* the *Lord*
Might dwell with them likewiſe.

III.

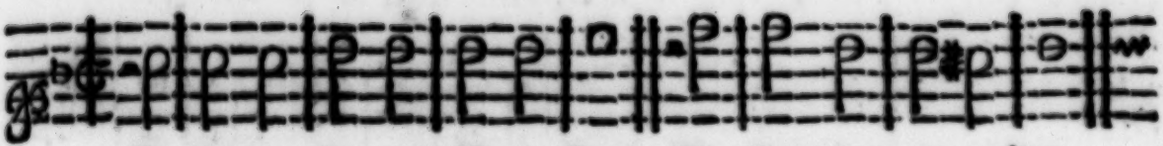
Now praiſed be the *Lord*, for that
He pours on us ſuch Grace:
From Day to Day he is the *God*
Both of our Health and Peace.

IV.

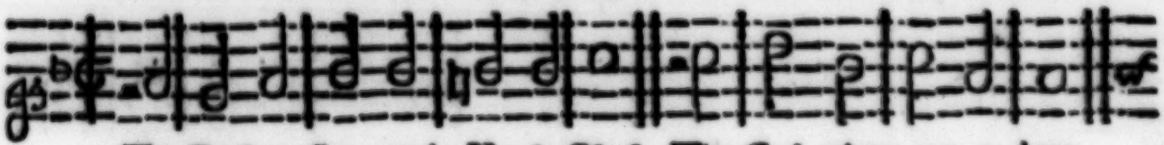
He is the *God*, from whom alone
Salvation we obtain:
He is the *God*, from whom we 'ſcape
All Dangers, Death and Pain.

Gloria

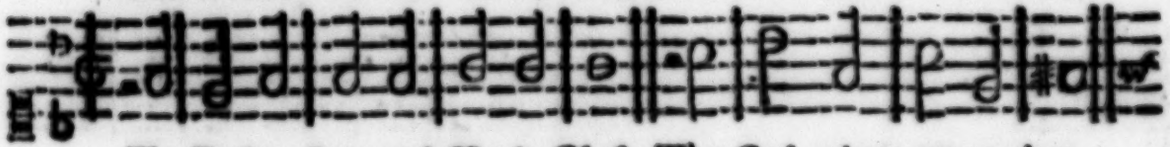
Gloria Patri, *for the former* Tune *in* Eight Parts.



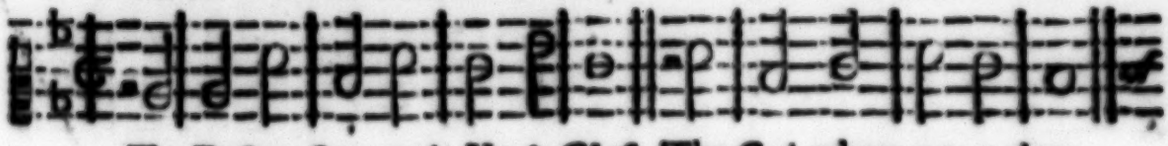
To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God* whom we a--dore,



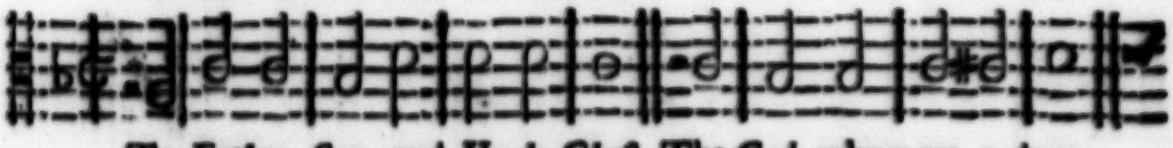
To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a--dore,



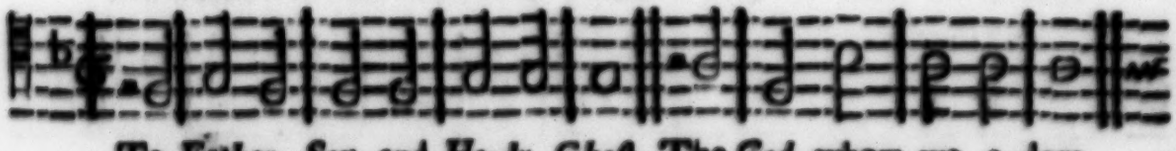
To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a--dore,



To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a--dore,

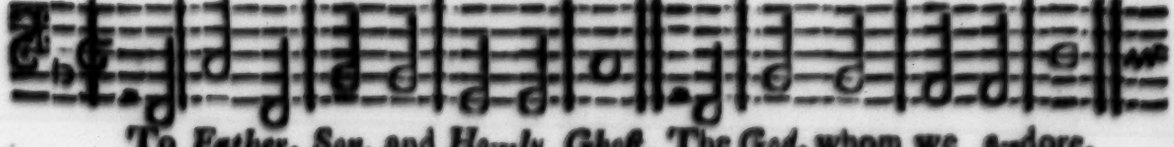


To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a-dore,

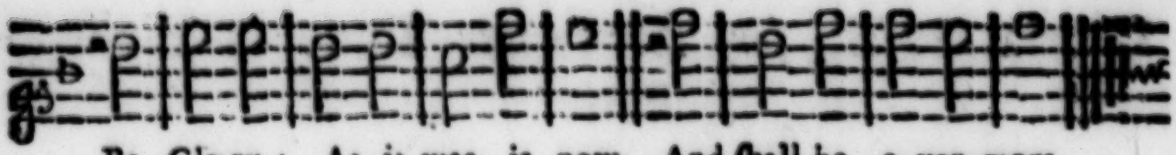


To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a--dore.

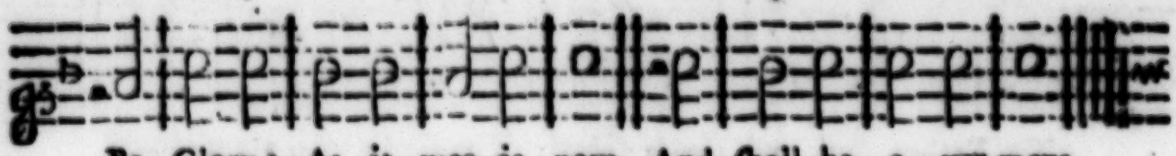
To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a--dore.



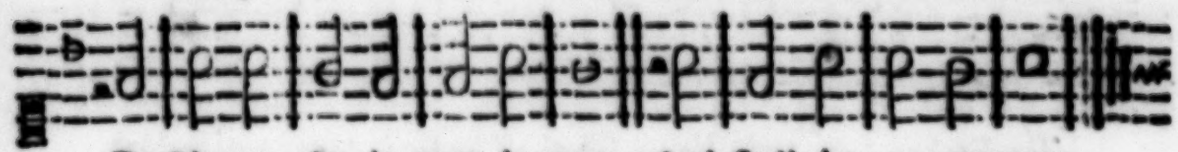
To *Father*, *Son*, and *Ho--ly Ghoſt*, The *God*, whom we a--dore,



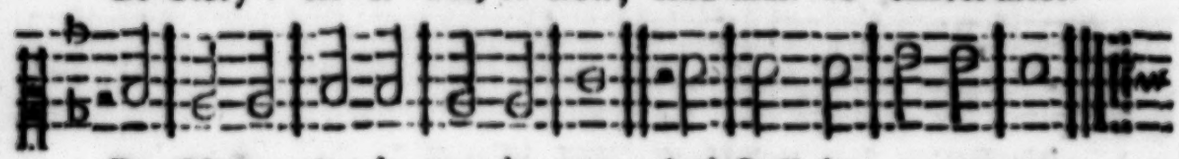
Be Glo-ry : As it was, is now, And ſhall be e--ver--more.



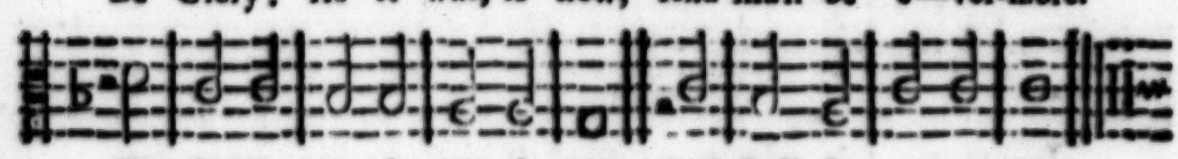
Be Glory : As it was, is now, And ſhall be e—ver-more.



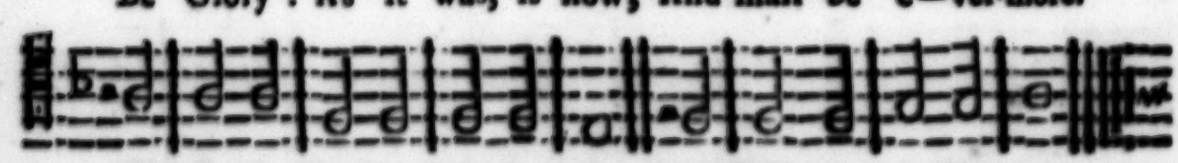
Be Glory : As it was, is now, And ſhall be e—ver-more.



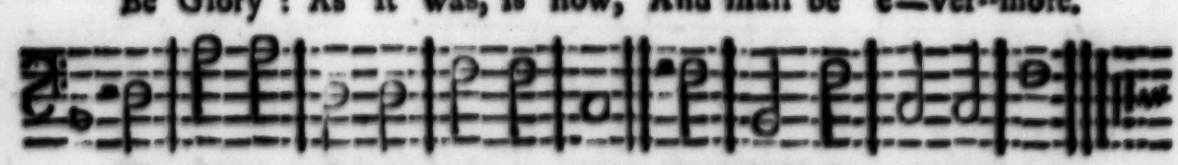
Be Glory : As it was, is now, And ſhall be e—ver-more.



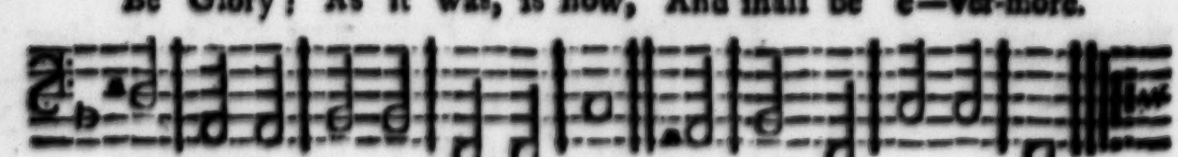
Be Glory : As it was, is now, And ſhall be e—ver-more.



Be Glory : As it was, is now, And ſhall be e—ver--more.



Be Glory : As it was, is now, And ſhall be e—ver-more.



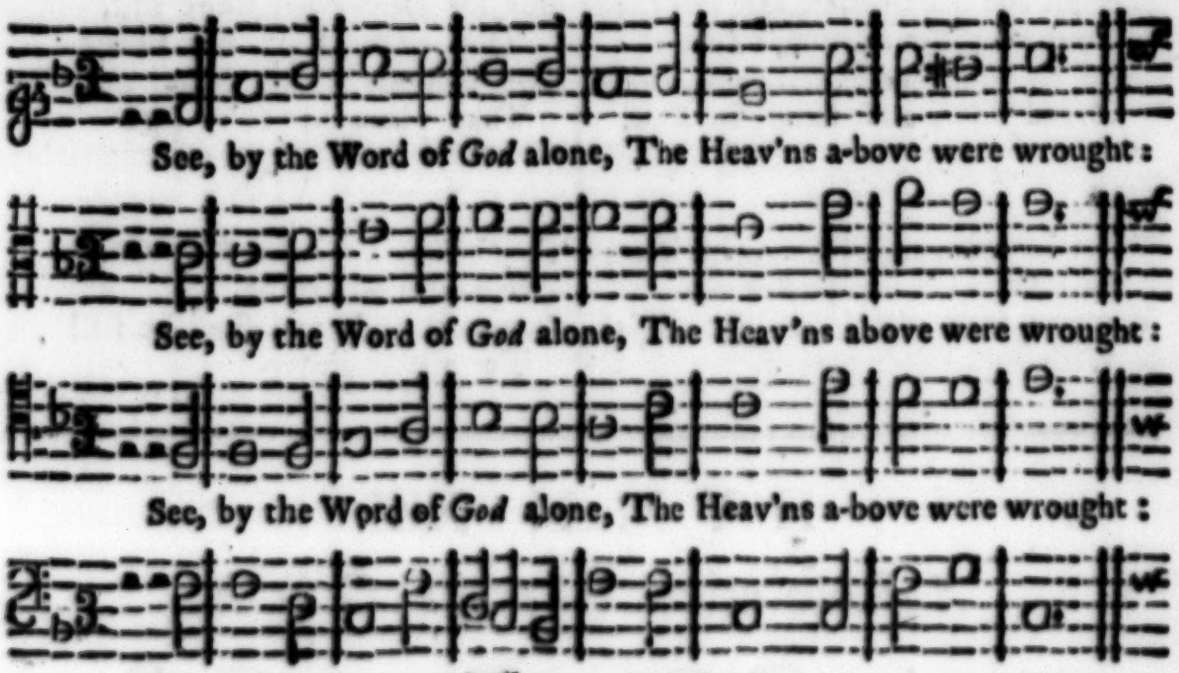
Be Glory : As it was, is now, And ſhall be e—ver-more.

PSALM

PSALM IX.

For Trinity Sunday.

Pſal. xxxiii. 5, 6, 7, 8, 9, 10. Duke's Tune, *in* Triple Time.
Brisk.



II.

The Waters great gather'd hath he
On Heaps wthin the Shore;
And hid them in the Depth to be,
As in a Houſe of Store.

III.

Let all the Earth then fear the *Lord*,
And keep his righteous Law:
And all the World with one accord
Dread him, and ſtand in Awe.

IV.

What he commanded wrought it was
At once with utmoſt Speed:
What he doth will, is brought to paſs
With full Effect indeed.

V.

The Counſels of the Nations rude
The *Lord* doth bring to nought:
He doth defeat the Multitude
Of their Device and Thought.

VI.

But his Decrees continue ſtill,
They never ſlack nor ſwage:
The Motions of his Mind and Will
Take place in ev'ry Age.

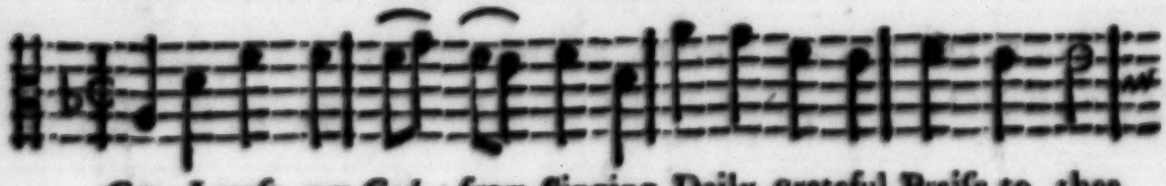
VII.

To *Father*, *Son*, and *Holy Ghoſt*
Immortal Glory be.
As was is now, and ſhall be ſtill
To all Eternity.

HYMN XIII.

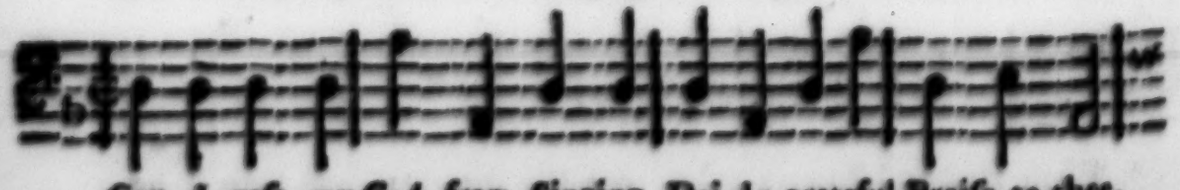
A Reſolution *to praiſe* GOD.

Can I ceaſe, my *God*, from Singing Dai-ly grateful Praiſe to thee,



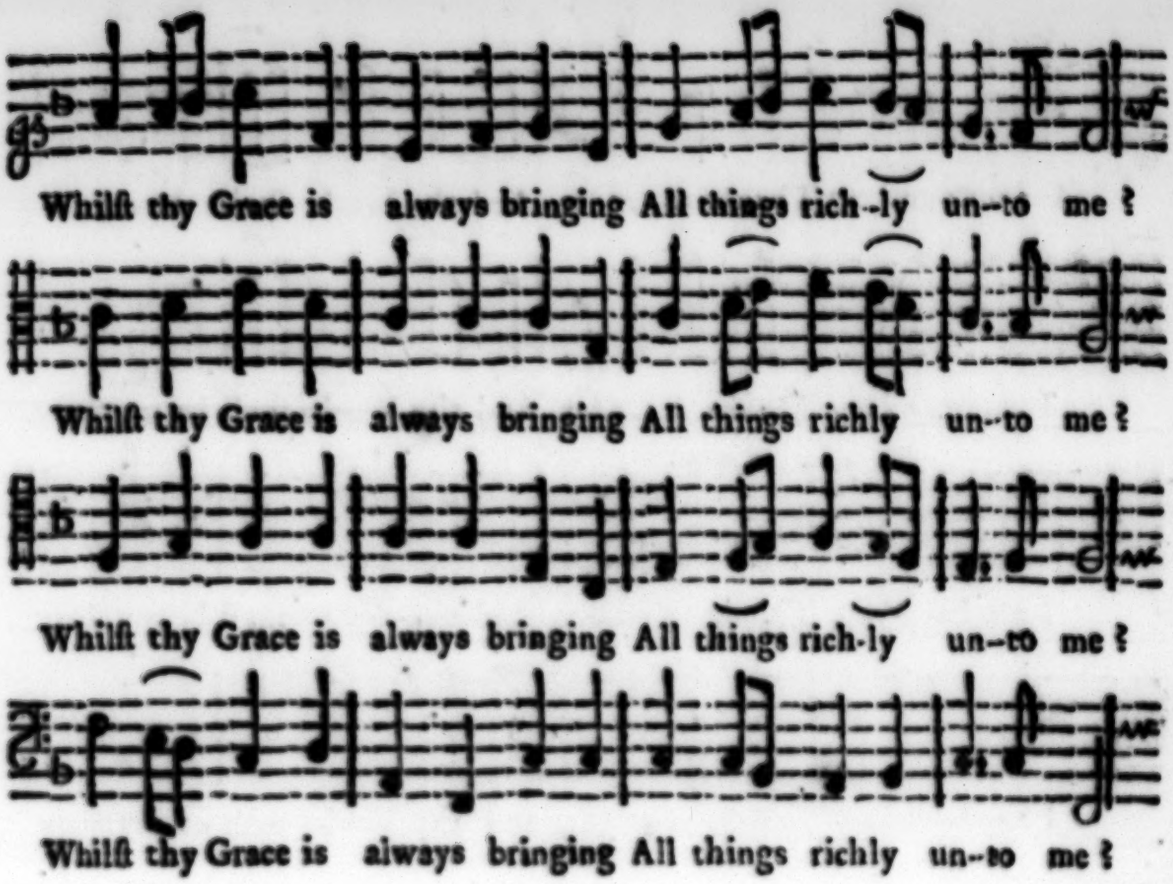
Can I ceaſe, my *God*, from Singing Daily grateful Praiſe to thee,

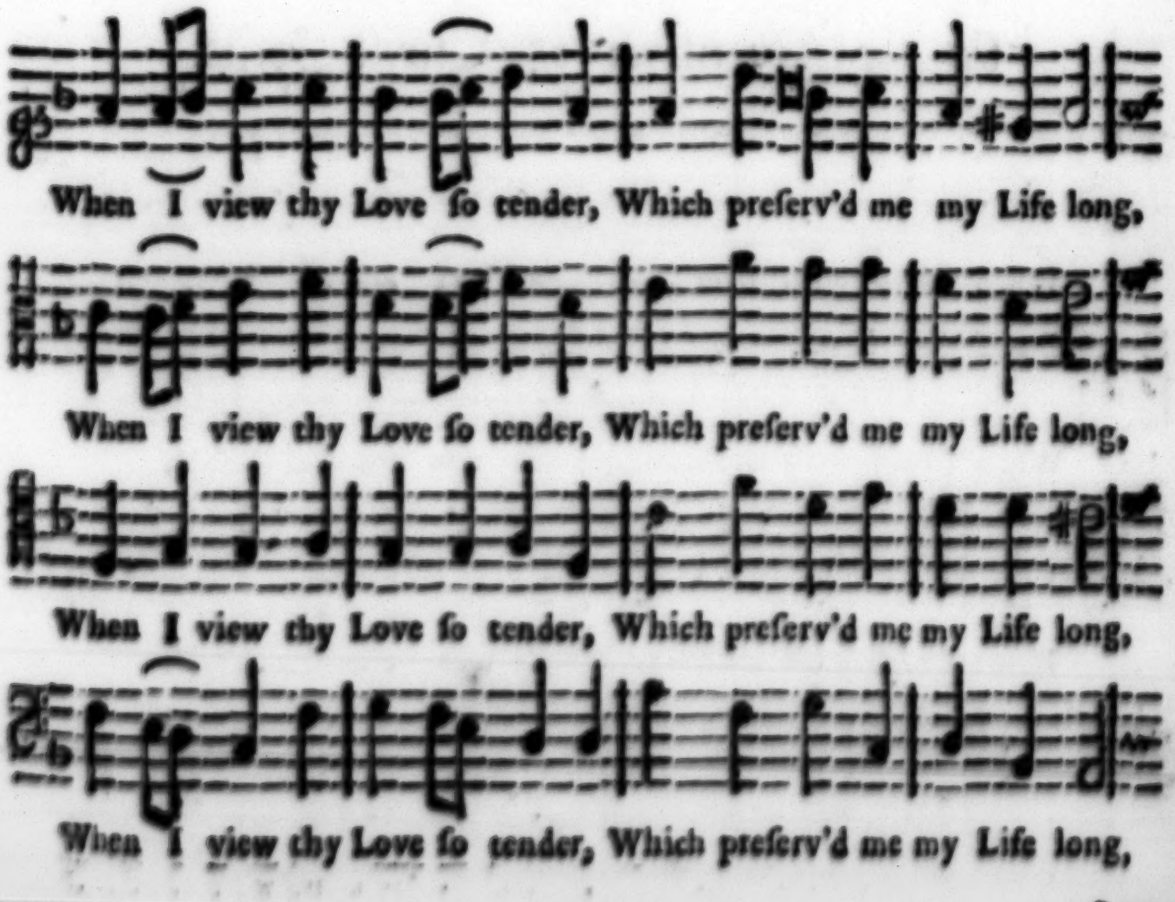
Can I ceaſe, my *God*, from Singing Dai-ly grateful Praiſe to thee,



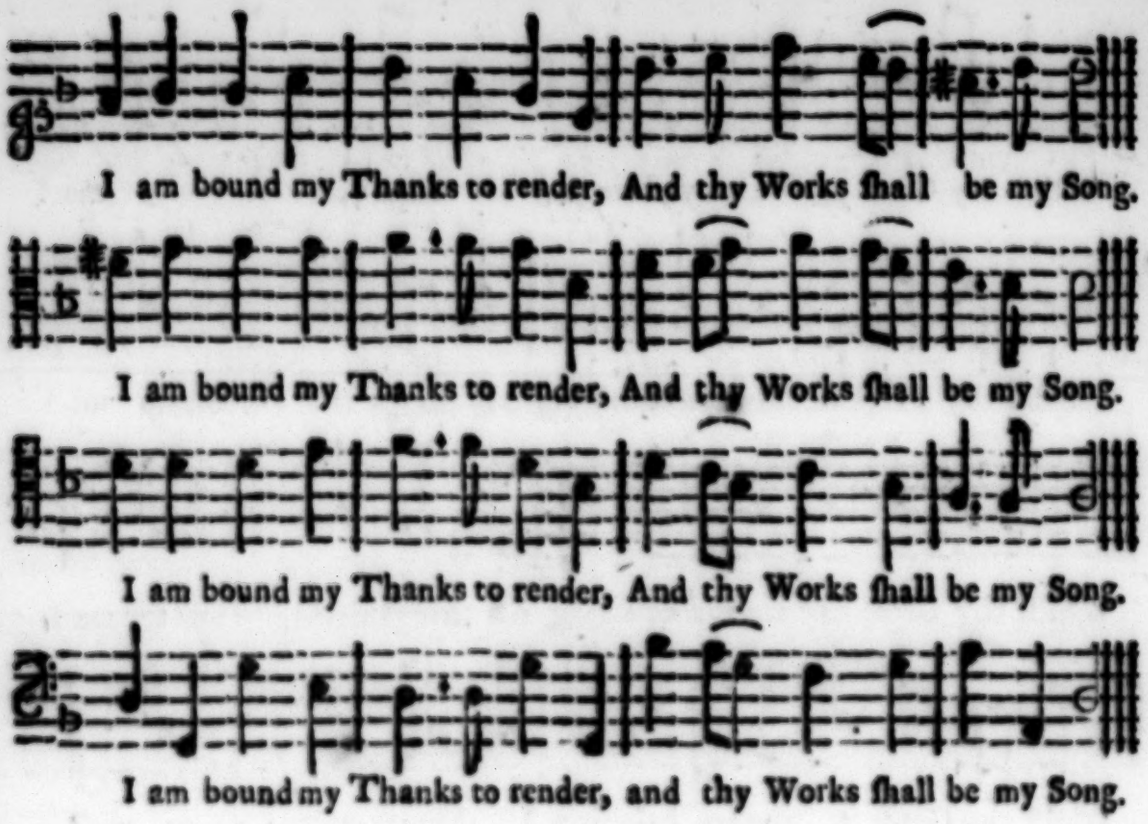
Can I ceaſe, my *God*, from Singing Dai-ly grateful Praiſe to thee,

While


Whilſt thy Grace is always bringing All things rich-ly un-to me?
Whilſt thy Grace is always bringing All things richly un-to me?
Whilſt thy Grace is always bringing All things rich-ly un-to me?
Whilſt thy Grace is always bringing All things richly un-to me?

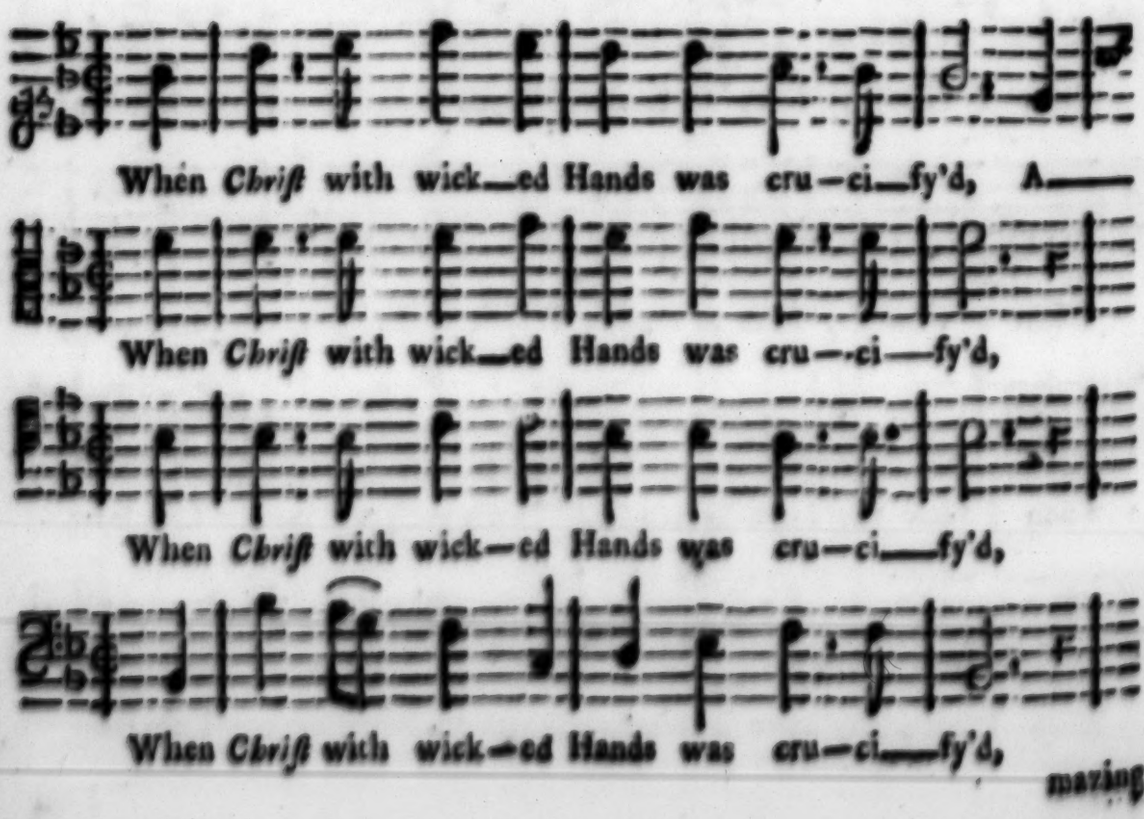

When I view thy Love ſo tender, Which preſerv'd me my Life long,
When I view thy Love ſo tender, Which preſerv'd me my Life long,
When I view thy Love ſo tender, Which preſerv'd me my Life long,
When I view thy Love ſo tender, Which preſerv'd me my Life long,

I am

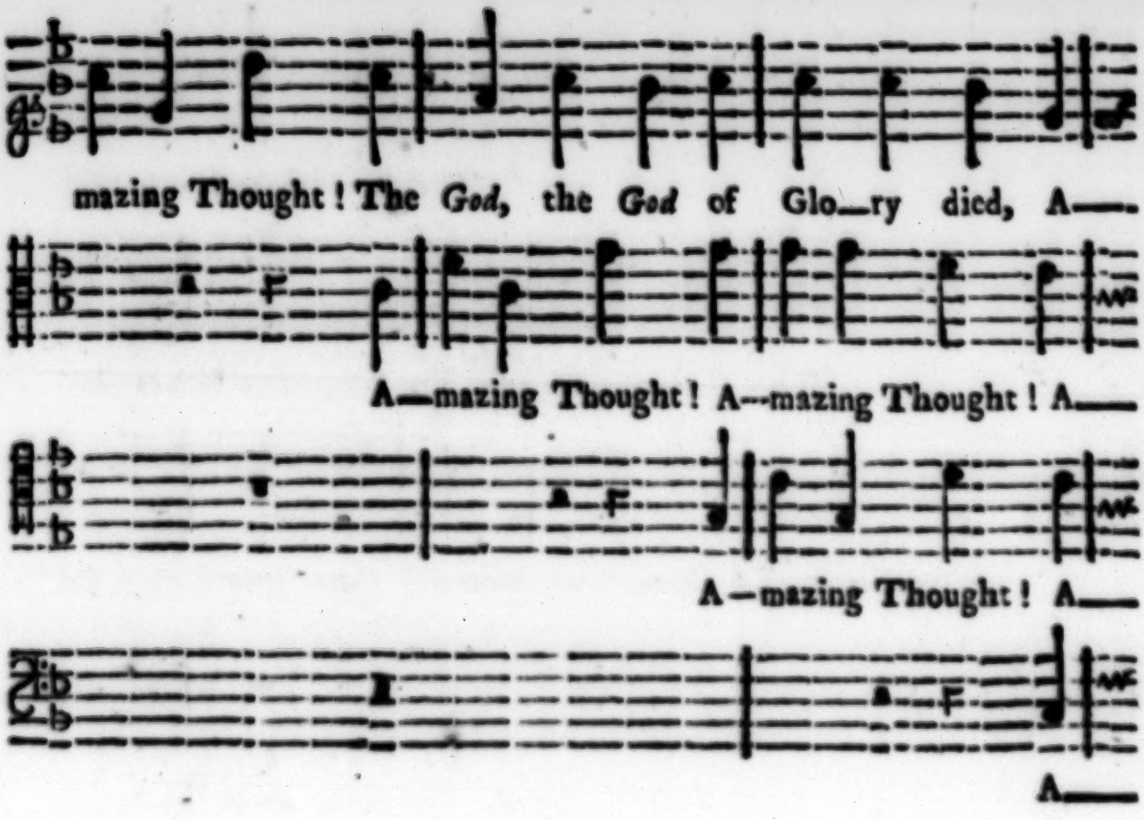


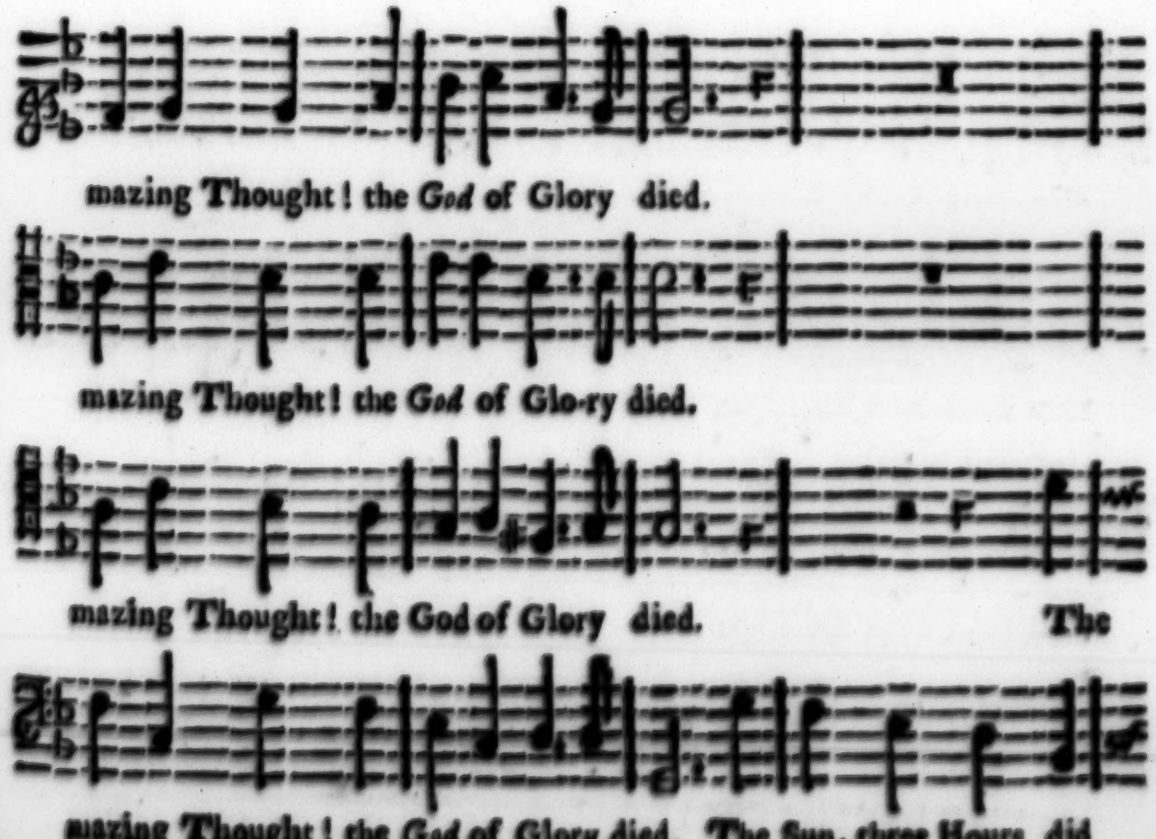
HYMN XIV.

On the Aſcenſion *of* Chriſt Jeſus.

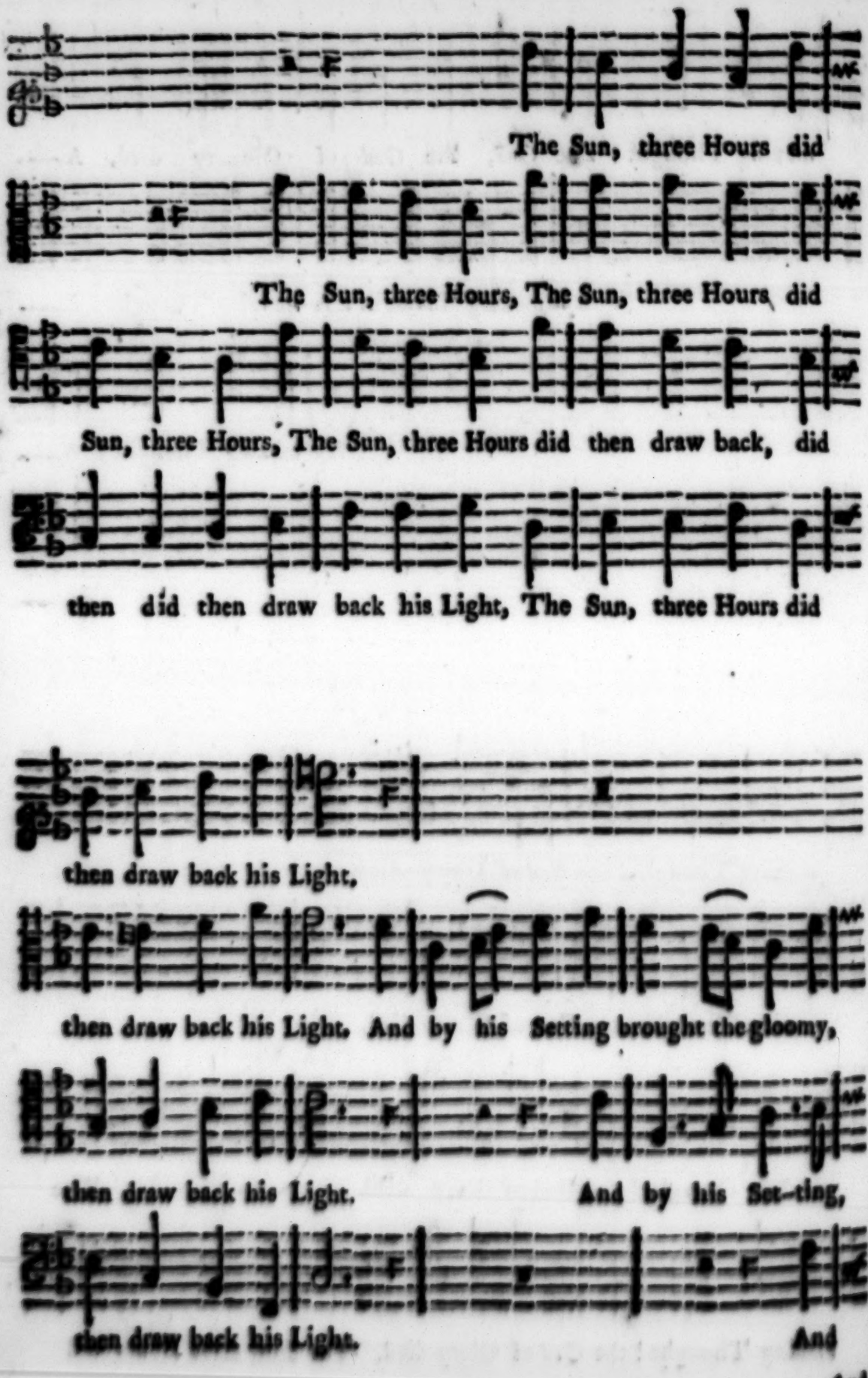


maving

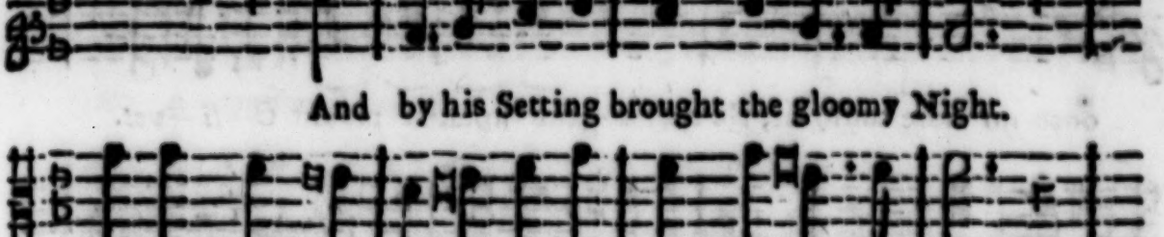

mazing Thought! The God, the God of Glo—ry died, A—
A—mazing Thought! A—mazing Thought! A—
A—mazing Thought! A—
A—


mazing Thought! the God of Glory died.
mazing Thought! the God of Glo-ry died.
mazing Thought! the God of Glory died. The
mazing Thought! the God of Glory died. The Sun, three Hours did

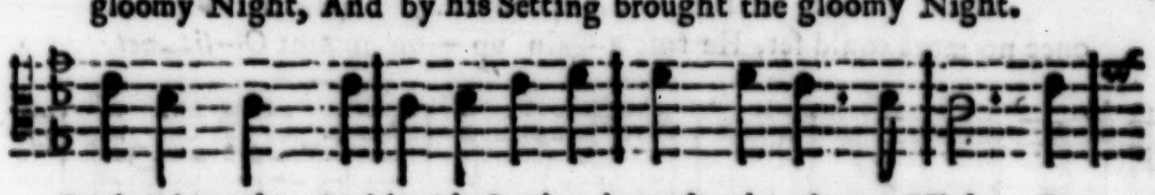
The


The Sun, three Hours did
The Sun, three Hours, The Sun, three Hours did
Sun, three Hours, The Sun, three Hours did then draw back, did
then did then draw back his Light, The Sun, three Hours did
then draw back his Light,
then draw back his Light. And by his Setting brought the gloomy,
then draw back his Light. And by his Set-ting,
then draw back his Light. And

And

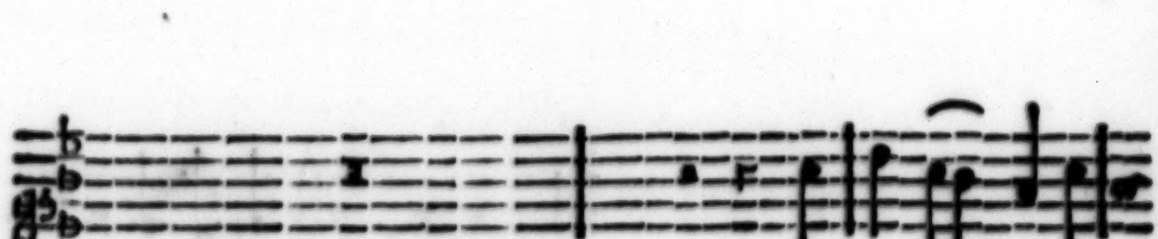


And by his Setting brought the gloomy Night.

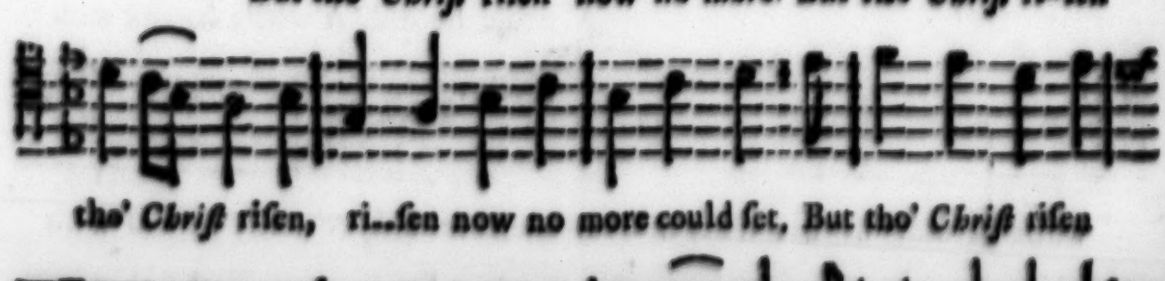


gloomy Night, And by his Setting brought the gloomy Night.

Setting brought, And by his Setting brought the gloomy Night. But

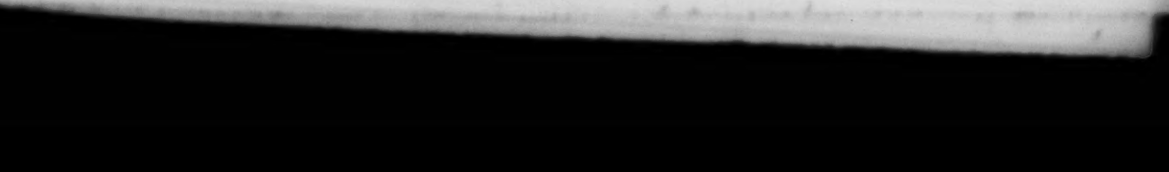


by his Set-ting, by his Setting brought the gloomy Night.



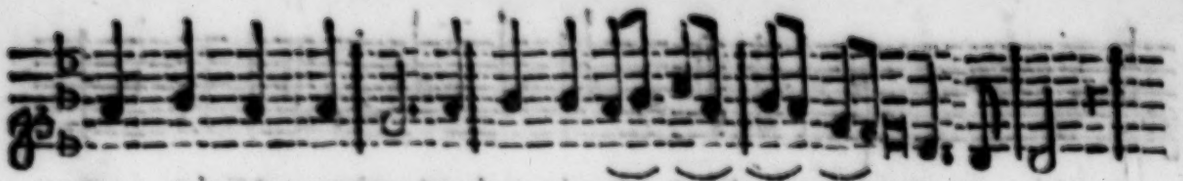
But tho' *Chriſt* riſen

But tho' *Chriſt* riſen now no more. But tho' *Chriſt* ri-ſen



tho' *Chriſt* riſen, ri..ſen now no more could ſet, But tho' *Chriſt* riſen

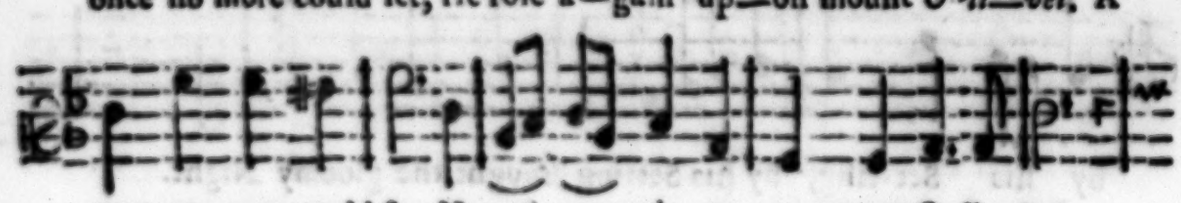
But tho' *Chriſt* riſen, tho' *Chriſt* riſen



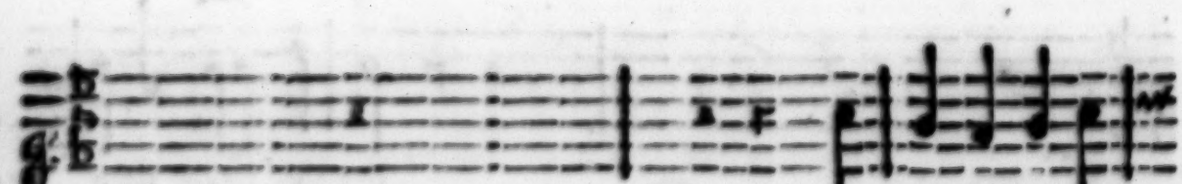
once no more could ſet, He roſe a--gain up—on mount *O---li—vet.*

once no more could ſet, He roſe a--gain up —on mount *O---li—vet.*

once no more could ſet, He roſe a—gain up—on mount *O-li—vet.* A

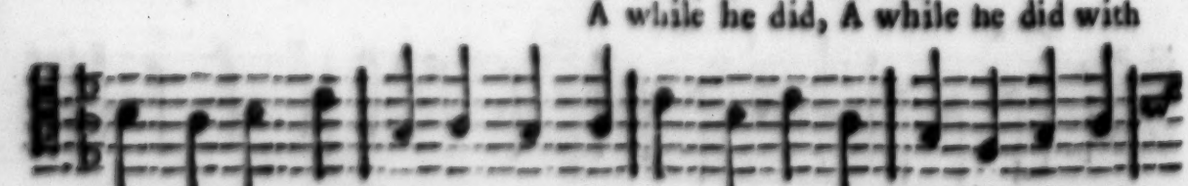


once no more could ſet, He roſe a—gain up---on mount *O--li—vet.*

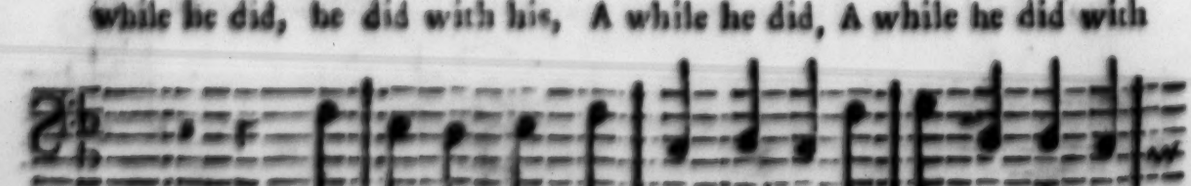


A while he did with

A while he did, A while he did with



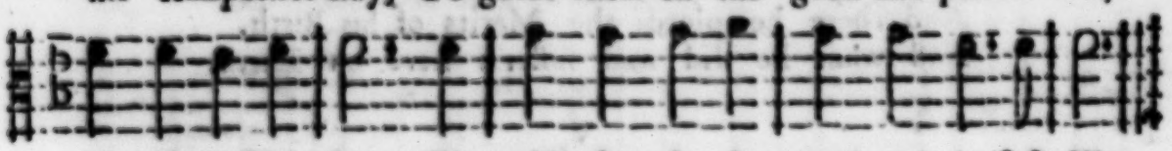
while he did, he did with his, A while he did, A while he did with



A while he did, A while he did, A while he did with

his

his A—poſtles ſtay, To guide them in the good and perfect Way.



his A—poſtles ſtay, To guide them in the good and perfect Way.

his A—poſtles ſtay, To guide them in the good and perfect Way.

his A—poſtles ſtay, To guide them in the good and perfect Way.

II.

And glorioufly to Heav'n he did aſcend,
When bleſſed Angels did on him attend,
The Clouds did hide him from the wond'ring Eye,
Until he went above the ſtarry Sky.
He bleſs'd his Servants then, and ſtill we know,
He pours his Bleſſings down on us below,
Becauſe in human Nature he appears,
To ſuccour us in all our Doubts and Fears.

III.

He ſent to tell us, He again ſhall come,
And then ſhall paſs on all their final Doom,
He ſends to all a rich Supply of Grace,
He intercedes for thoſe, who ſeek his Face.
And now he doth a happy Place prepare
For all who worſhip him with godly Fear,
And if we ſerve him in Sincerity,
He will reward us all eternally.

IV.

He by his Pow'r doth ſhield us from all Evil,
Anſwers the Accuſations of the Devil,
And is our Mediator, He alone
Preſents our Prayers at his Father's Throne,
And there he pleads the Merits of his Birth,
And what he did and ſuffer'd here on Earth.

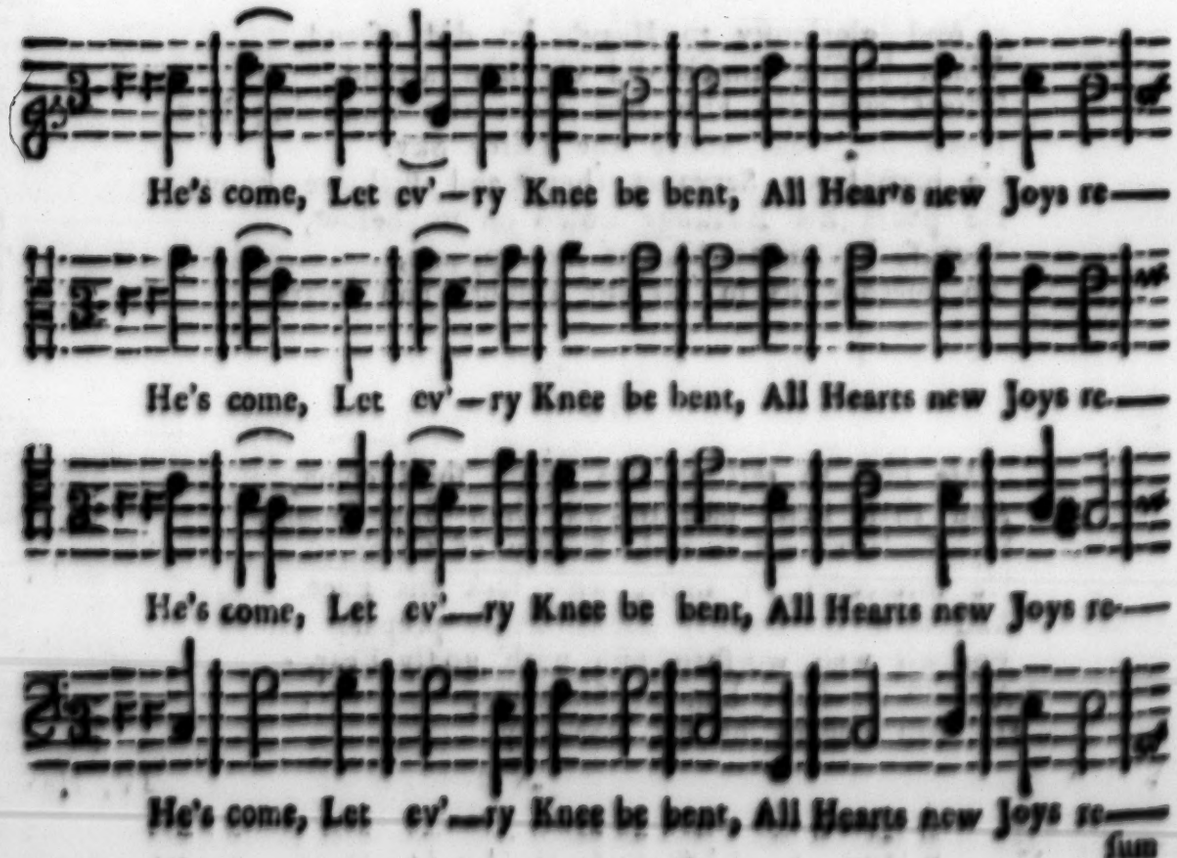
V.

To him then let us our Affections raiſe,
And celebrate our Great *Redeemer*'s Praiſe;
In joyful Hymns let us extol his Name,
Since all the bleſſed Angels do the ſame.
Thus let his Love to us our Souls inſpire,
That he may raiſe us to the Heav'nly Choir.
Him let us ſerve, love, honour, and adore,
So ſhall we dwell with him for evermore.

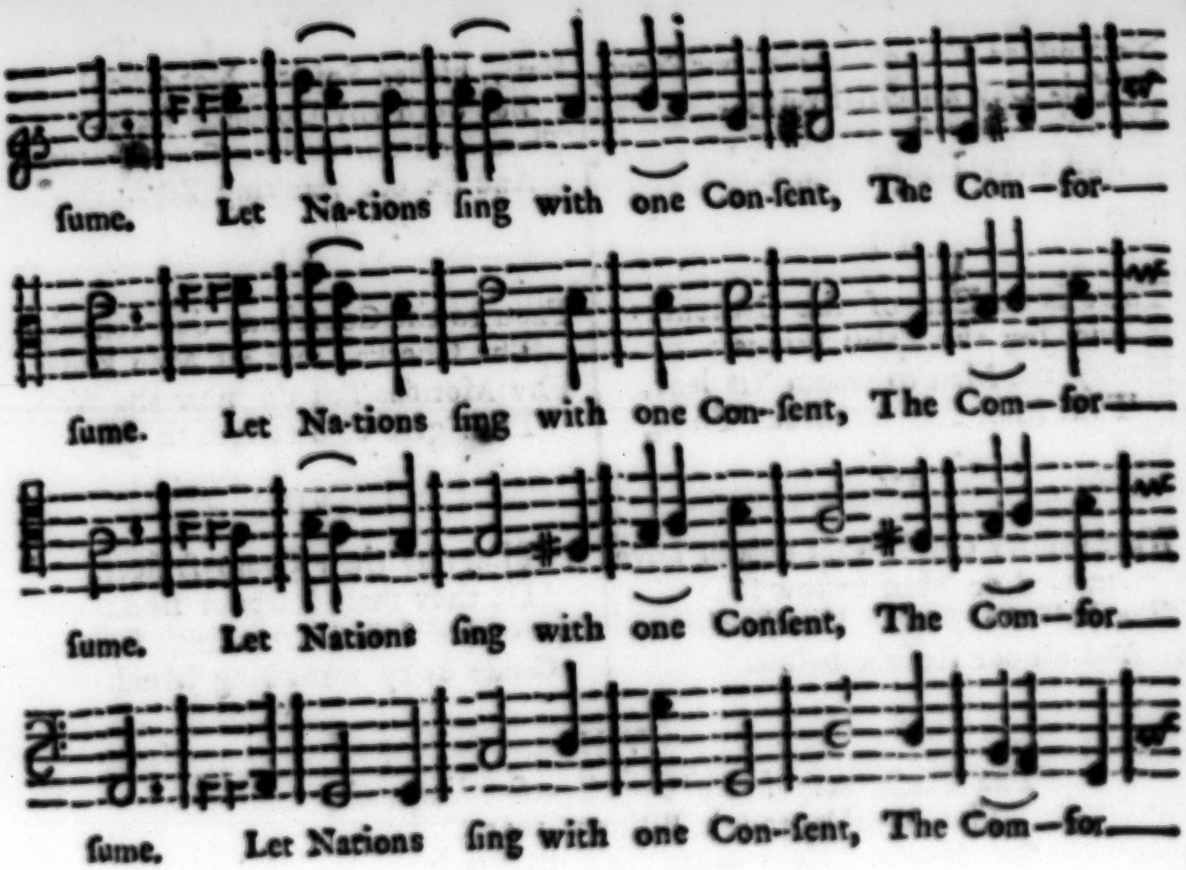
HYMN XV.

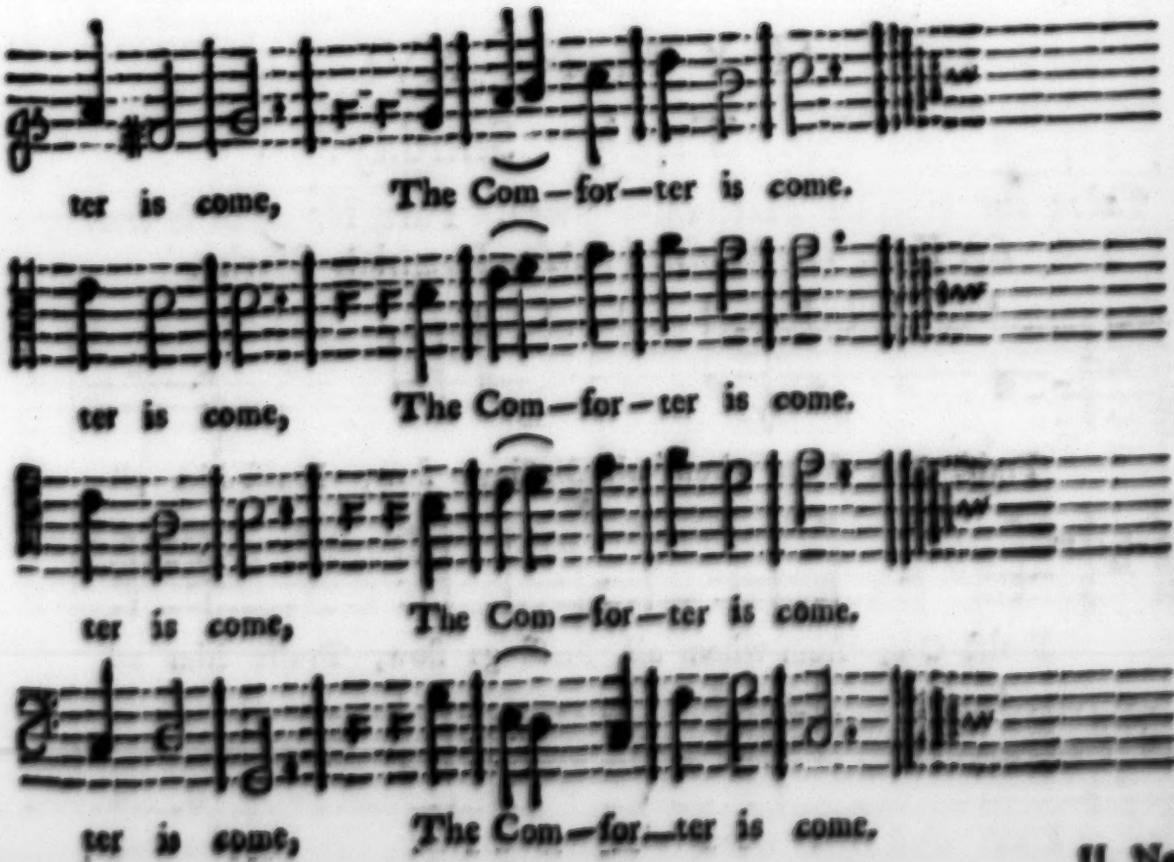
For Whitſunday.

The Words out of Playford's Divine Companion. Page 22.



ſum


ſume. Let Na-tions ſing with one Con-ſent, The Com—for—
ſume. Let Na-tions ſing with one Con-ſent, The Com—for—
ſume. Let Nations ſing with one Conſent, The Com—for—
ſume. Let Nations ſing with one Con-ſent, The Com—for—


ter is come, The Com—for—ter is come.
ter is come, The Com—for—ter is come.
ter is come, The Com—for—ter is come.
ter is come, The Com—for—ter is come.

II.

No troubled Thoughts moleſt our Peace,
This Day all Grief retire;
Let ev'ry Fear for ever ceaſe,
And ev'ry Doubt expire.

III.

There is do End of the Content,
And Joy the *Spirit* brings;
Happy the Man to whom 'tis lent,
That Man ſees wondrous Things.

IV.

What greater Gift? What greater Love
Can *God* on Man beſtow?
'Tis half the Angels Heav'n above,
And all our Heav'n below.

V.

Hail, bleſſed Spirit! Not a Soul
But doth thy Goodneſs feel;
Thou doſt our darling Sins controul,
And fix our wav'ring Zeal.

VI.

Thou to the Conſcience doſt conveigh
The Checks, that all Men know;
Thy Motions firſt do ſhew the Way,
Then give us Strength to go.

VII.

As Pilots by their Compaſs ſteer,
'Til they their Harbour find;
So do thy ſacred Breathings here
Guide ev'ry wand'ring Mind.

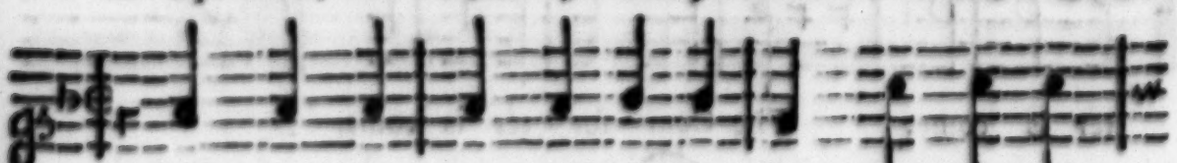
VIII.

The Fleſh may ſtrive our Courſe t'impeach,
The Worlds rough Billows roar;
But by thy Help we're ſure to reach
The ſafe eternal Shore.

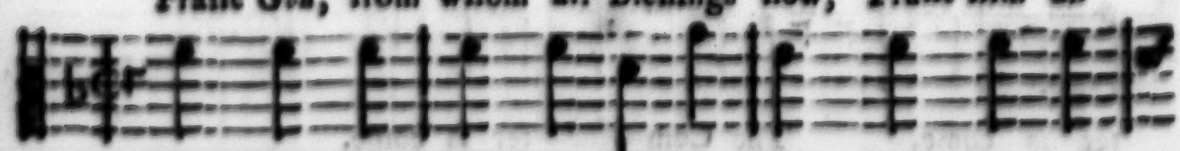
HYMN XVI.

For Trinity Sunday.

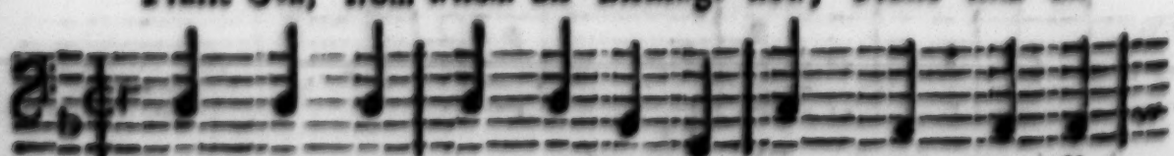
Taken out of The Harmonia Sacra, Part II. *The Words by Bp.* Ken, *the Muſick by Mr.* Jeremiah Clarke.



Praiſe *God*, from whom all Bleſſings flow, Praiſe him all



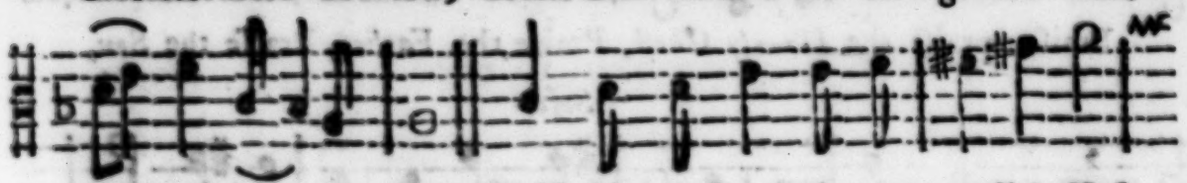
Praiſe *God*, from whom all Bleſſings flow, Praiſe him all

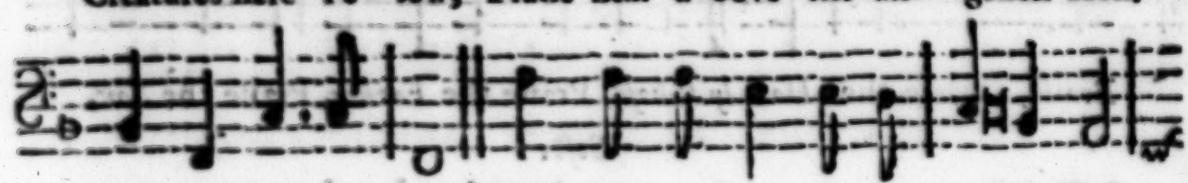


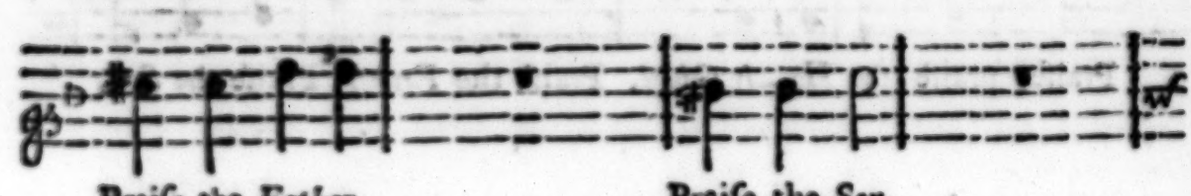
Praiſe *God*, from whom all Bleſſings flow, Praiſe him all

Creatures

Creatures here be—low, Praiſe him a-bove the an—ge-lick Hoſt.

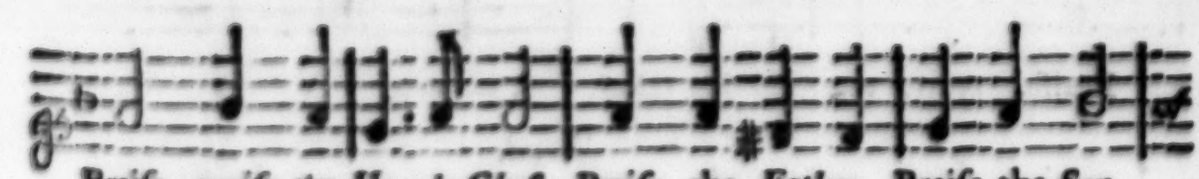

Creatures here be—low, Praiſe him a-bove the an—gelick Hoſt.


Creatures here be—low, Praiſe him a-bove the an—ge-lick Hoſt.

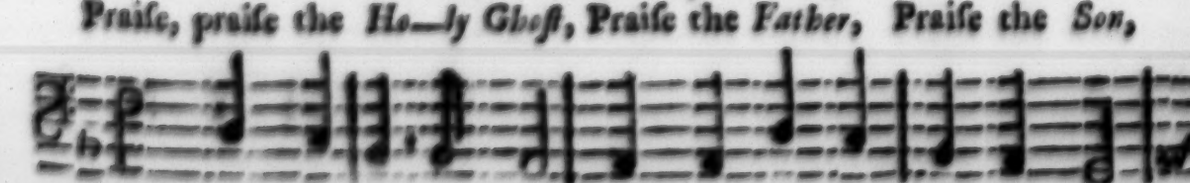

Praiſe the *Father*, Praiſe the *Son*,

Praiſe the *Father*, Praiſe the *Son*,

Praiſe the *Father*, Praiſe the *Son*,

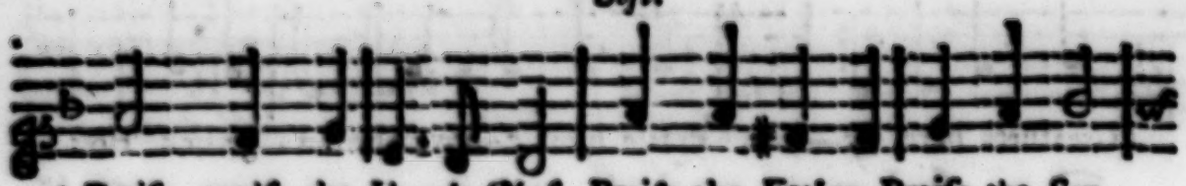

Praiſe, praiſe the *Ho—ly Ghoſt*, Praiſe the *Father*, Praiſe the *Son*,

Praiſe, praiſe the *Ho—ly Ghoſt*, Praiſe the *Father*, Praiſe the *Son*,


Praiſe, praiſe the *Ho—ly Ghoſt*, Praiſe the *Father*, Praiſe the *Son*,

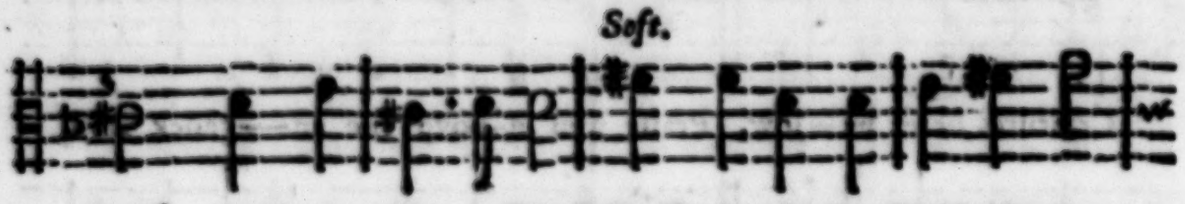
Praiſe

Soft.



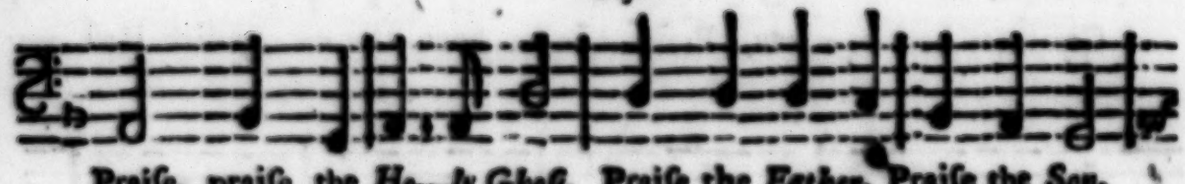
Praiſe, praiſe the *Ho—ly Ghoſt*, Praiſe the *Father*, Praiſe the *Son*,

Soft.



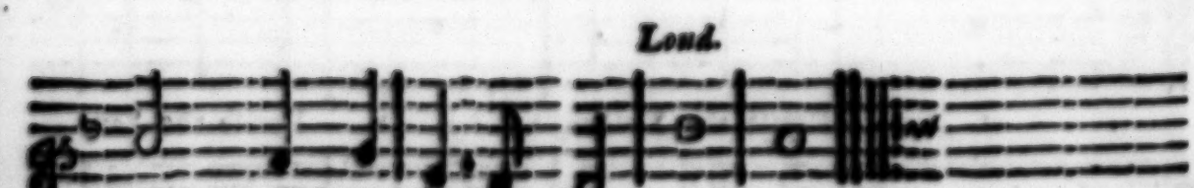
Praiſe, praiſe the *Ho—ly Ghoſt*, Praiſe the *Father*, Praiſe the *Son*,

Soft.



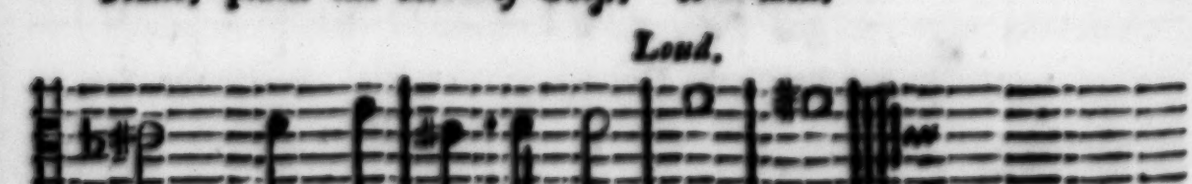
Praiſe, praiſe the *Ho—ly Ghoſt*, Praiſe the *Father*, Praiſe the *Son*,

Loud.



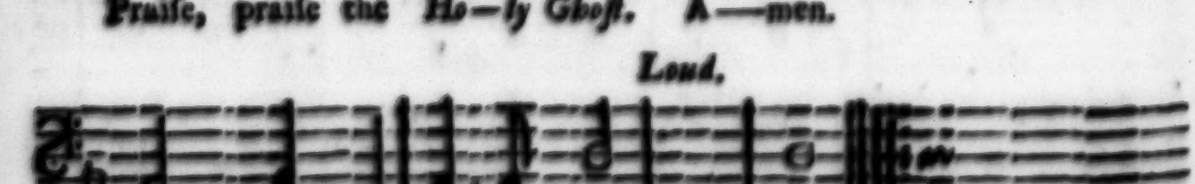
Praiſe, praiſe the *Ho—ly Ghoſt*. A—men.

Loud.



Praiſe, praiſe the *Ho—ly Ghoſt*. A—men.

Loud.



Praiſe, praiſe the *Ho—ly Ghoſt*. A—men.

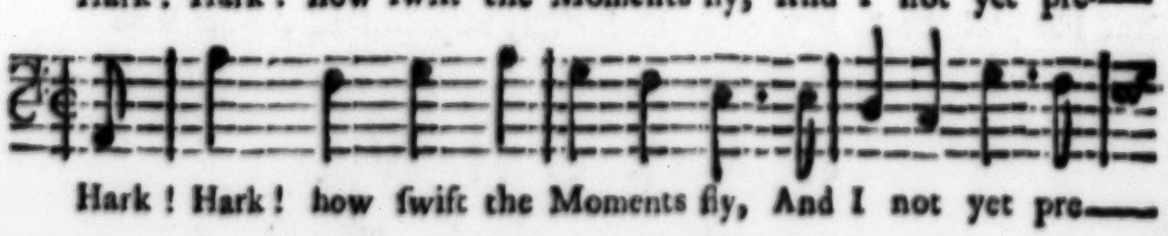
HYMN

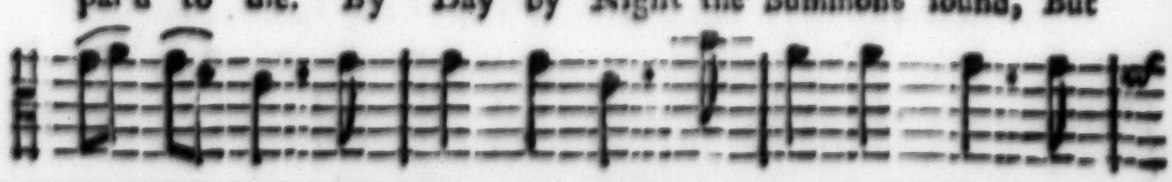
HYMN XVII.

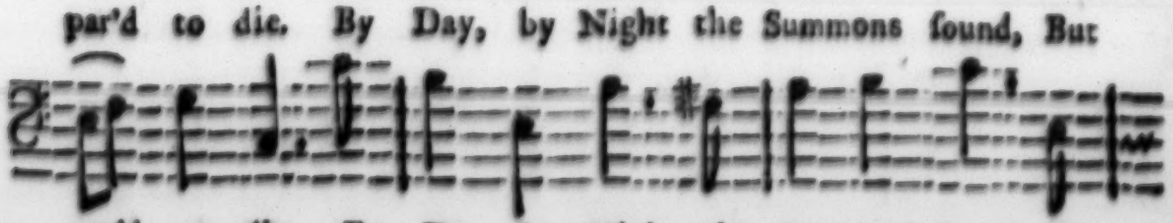
Or Glouceſter Chimes.

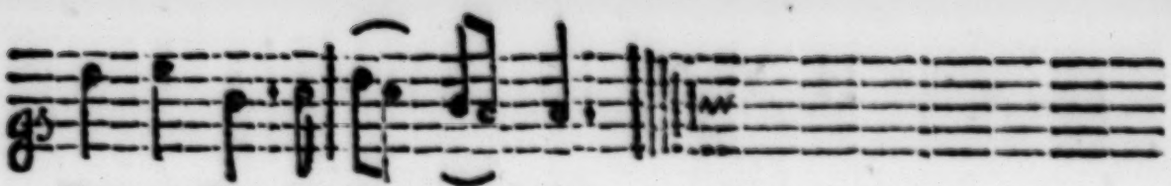
On Death.

In the Cathedral Church of Glouceſter *there were ten Bells in Peal, with another great Bell a Note and an half deeper than the* Tenor. *And Mr.* Stephen Jefferis *formerly Organiſt there compoſed the following* Treble *and* Tenor, *which were play'd together upon the Chimes, to which a* Counter *is added.*



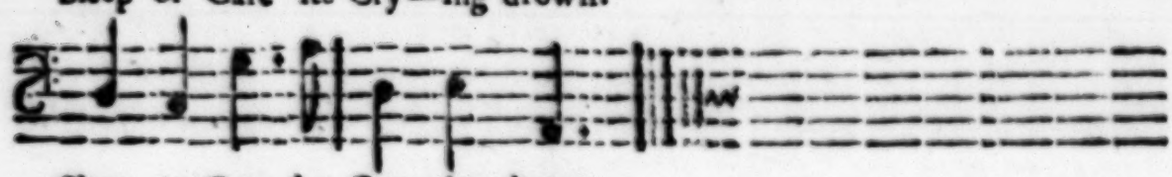






Sleep or Care its Cry—ing drown.

Sleep or Care its Cry—ing drown.



Sleep or Care its Cry—ing drown.

II.

So Peals of Death in Great or Small
In various Notes do on us call.
Youth ſighs away in ſhriller Moans,
And Age expires in deeper Groans.

III.

The trembling Earth around awake,
And Stones o're Graves afrighted ſhake;
Whilſt Men ſleep, eat, talk, laugh and (drink,
And like bruit Beaſts ne'er on it think.

IV.

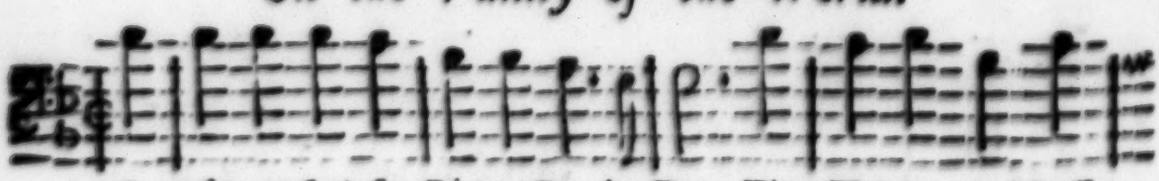
On Line of Life our Bodies hung,
Like heavy Weights ſtill downward (run;
But ne'er again up to be wound,
When once they touch the fatal Sound.

V.

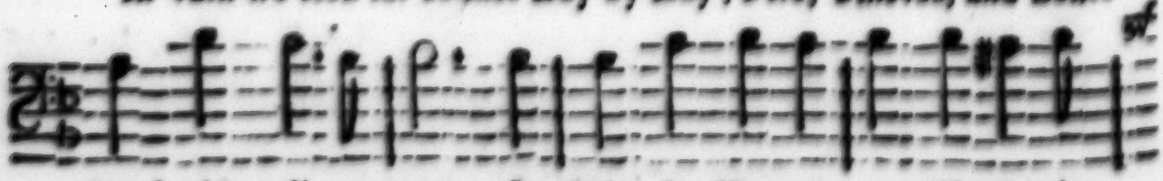
Oh! Count the Minutes then that beat,
Whilſt circling Blood renews its heat;
For by thoſe Meaſures thou muſt rate
Thy Hopes of an eternal State.

CATCH VII.

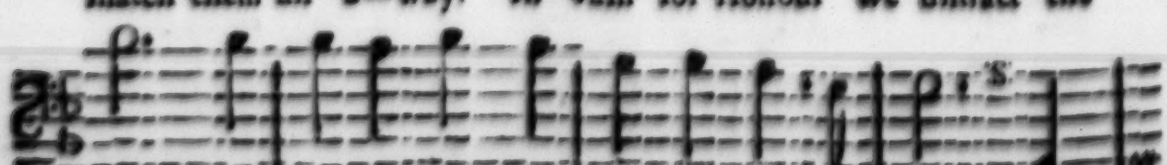
On the Vanity of the World.



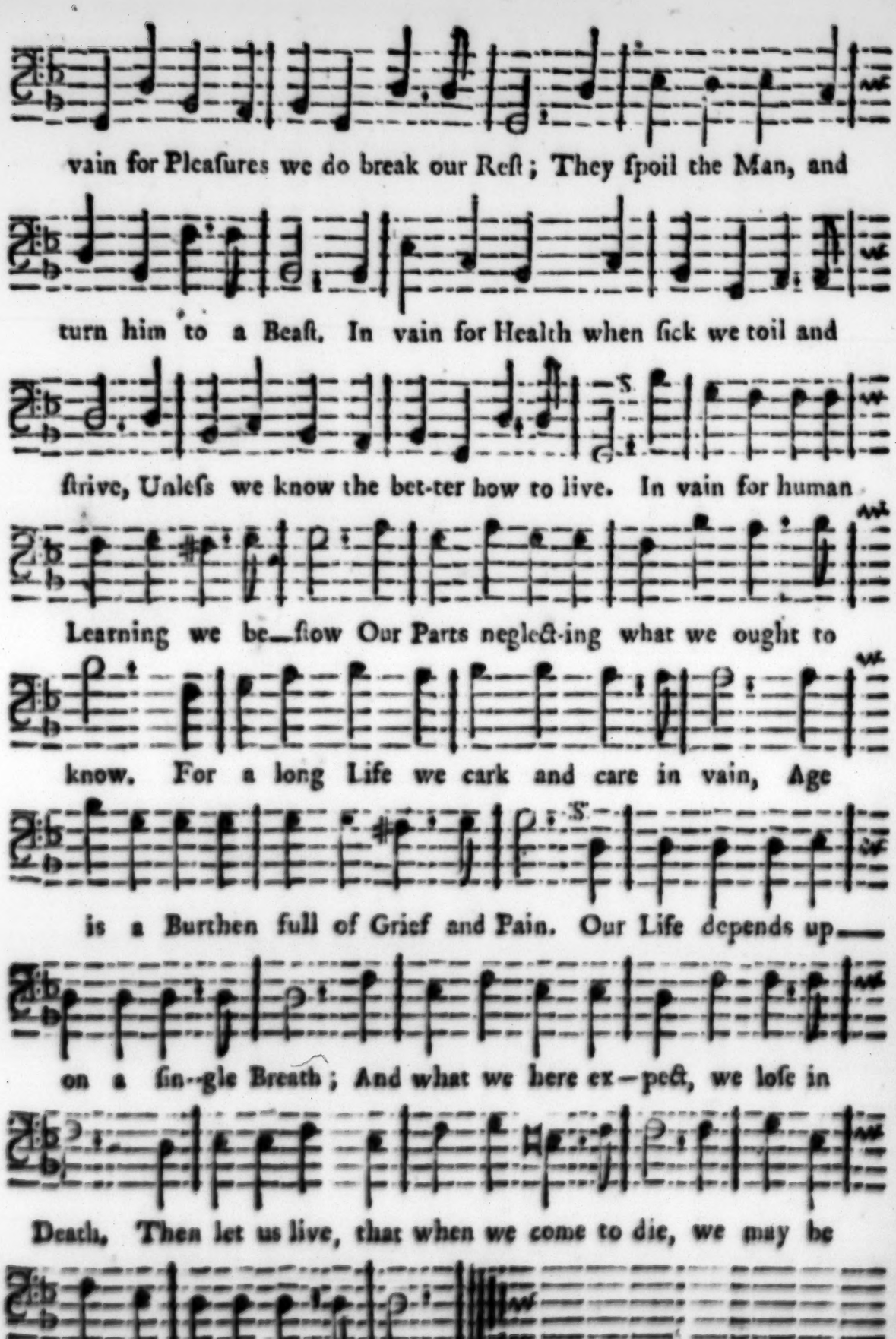
In vain we ſeek for Riches Day by Day; Fire, Thieves, and Loſſes



ſnatch them all a—way. In vain for Honour we diſtract the

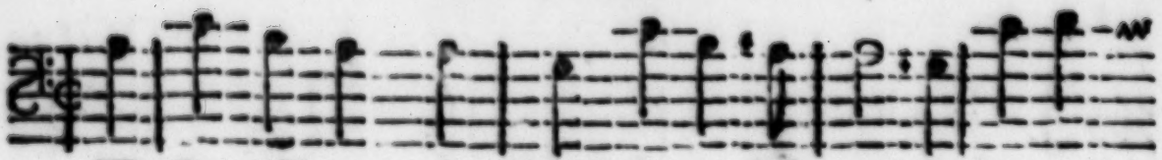


Mind; 'Tis but a Shade un—cer—tain as the Wind. In

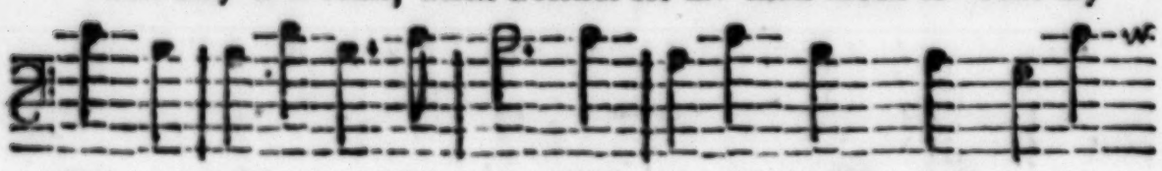

vain for Pleaſures we do break our Reſt; They ſpoil the Man, and
turn him to a Beaſt. In vain for Health when ſick we toil and
ſtrive, Unleſs we know the bet-ter how to live. In vain for human
Learning we be—ſtow Our Parts neglect-ing what we ought to
know. For a long Life we cark and care in vain, Age
is a Burthen full of Grief and Pain. Our Life depends up—
on a ſin--gle Breath; And what we here ex—pect, we loſe in
Death. Then let us live, that when we come to die, we may be
bleſt to all E—ter—ni—ty.

CATCH VIII.

On Death.



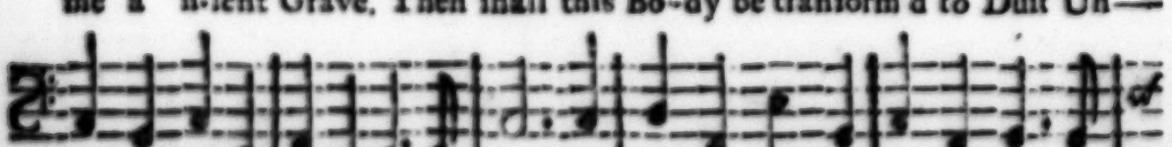
The Day will come, when Friends for me ſhall moan A--bout my



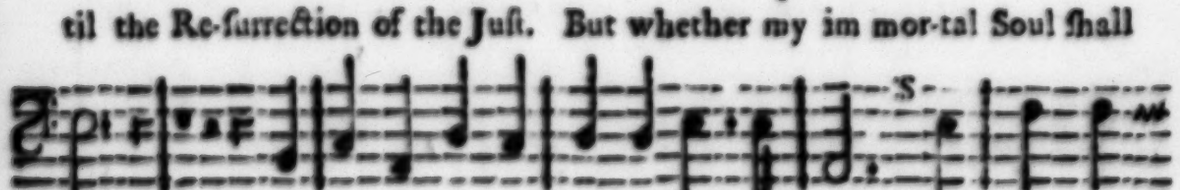
Bed, and ſighing ſay, He's gone. When all the Wealth, which now I

ſeek and crave, Can on--ly buy, Can on--ly buy, Can on—ly buy for

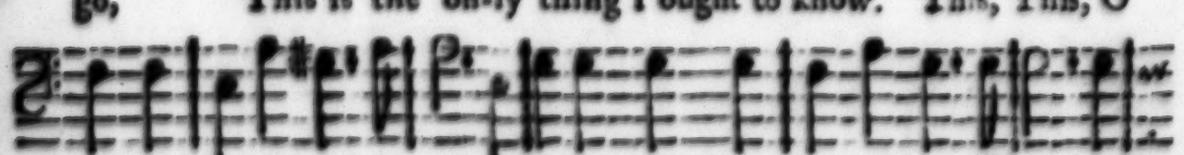
me a ſi-lent Grave. Then ſhall this Bo--dy be tranform'd to Duſt Un—



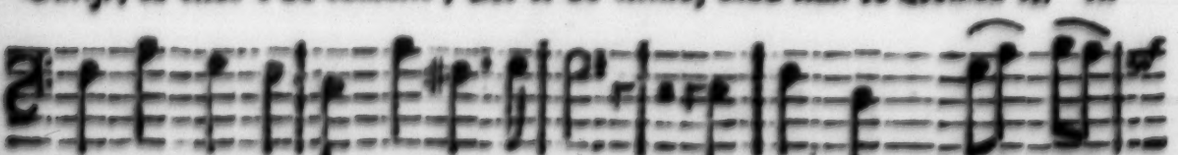
til the Re-ſurrection of the Juſt. But whether my im mor-tal Soul ſhall



go, This is the on-ly thing I ought to know. This, This, O

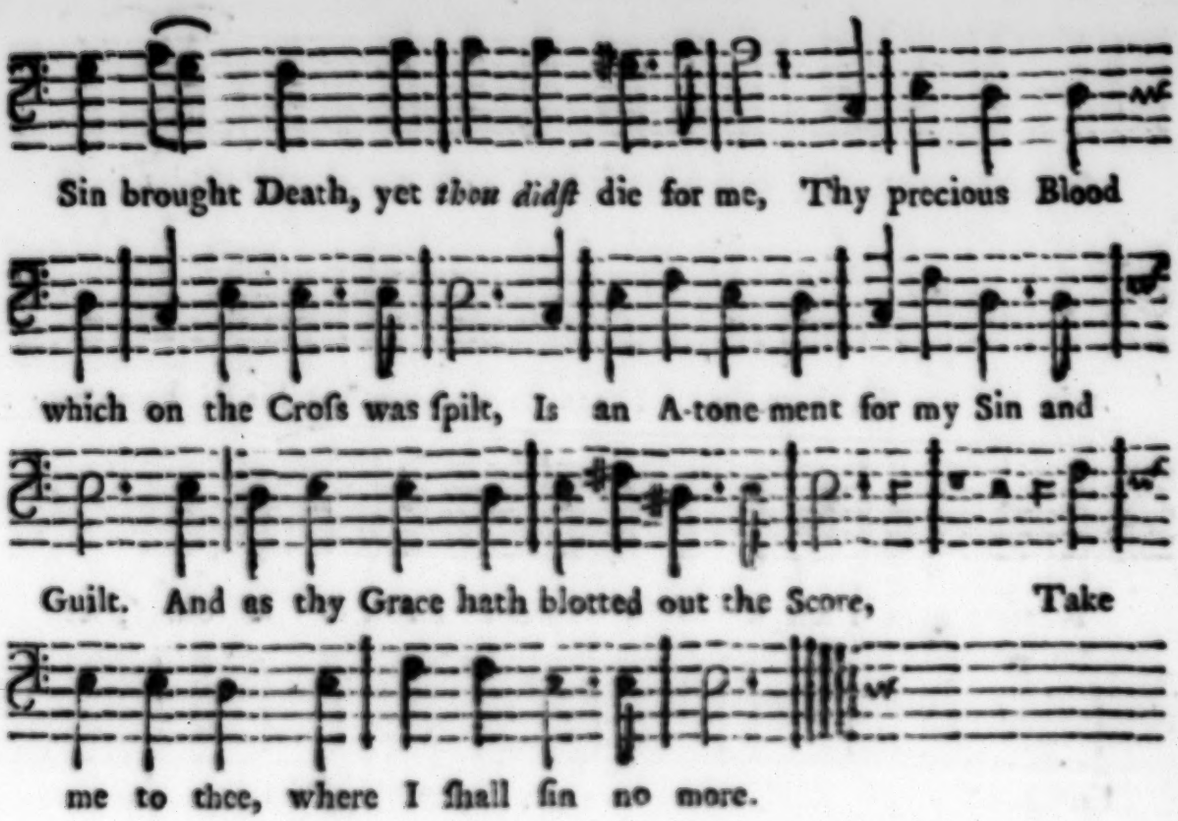


Chriſt, to thee I do commit; Let it be thine, thou haſt re-deemed it. In



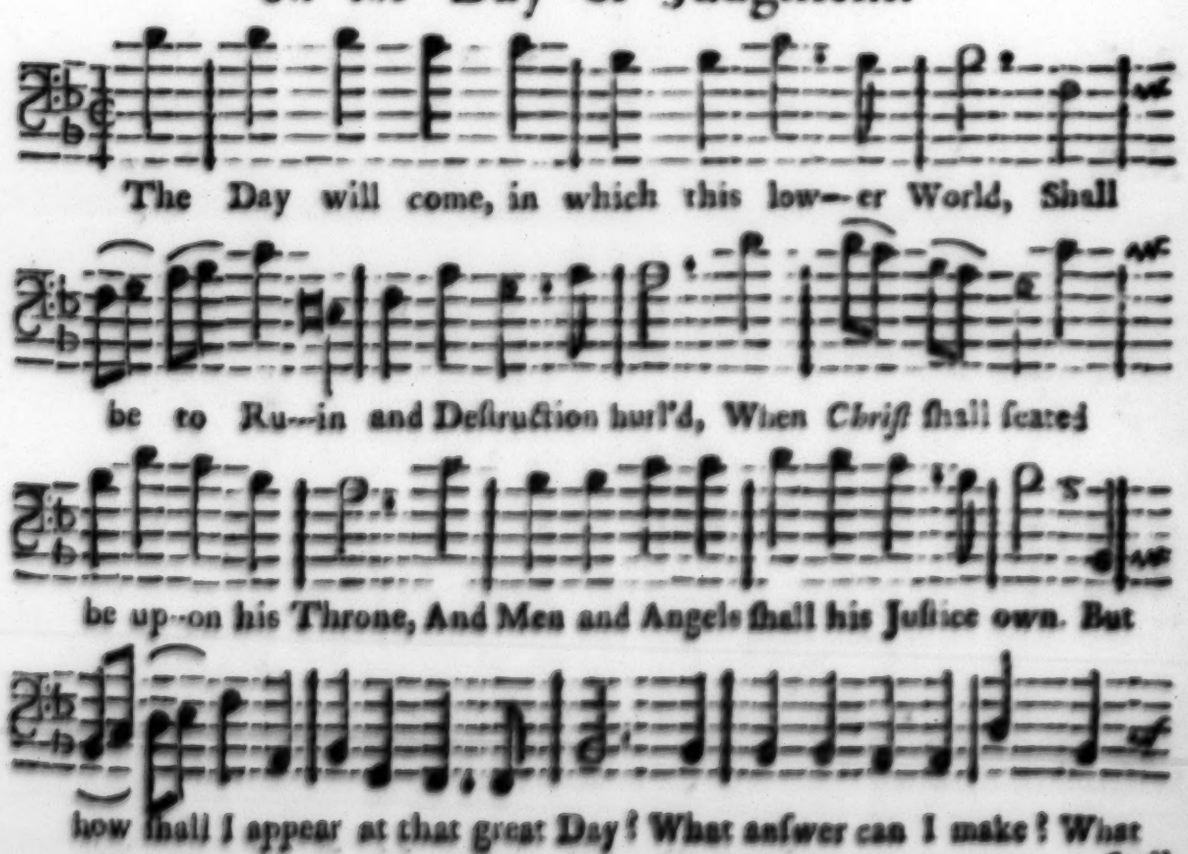
all my Grief let this my Comfort be, Tho' Sin brought Death, Tho'

Sin

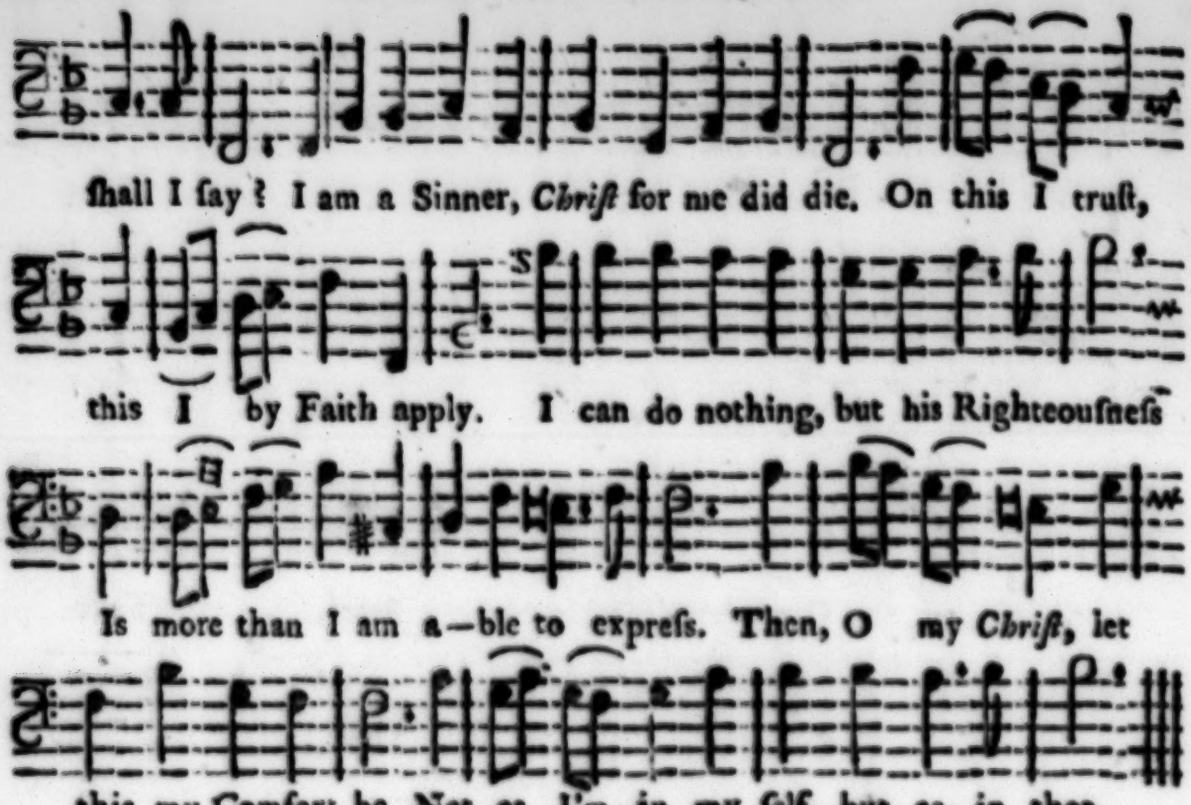


CATCH IX. *In Three Parts.*

On the Day of Judgment.



ſhall

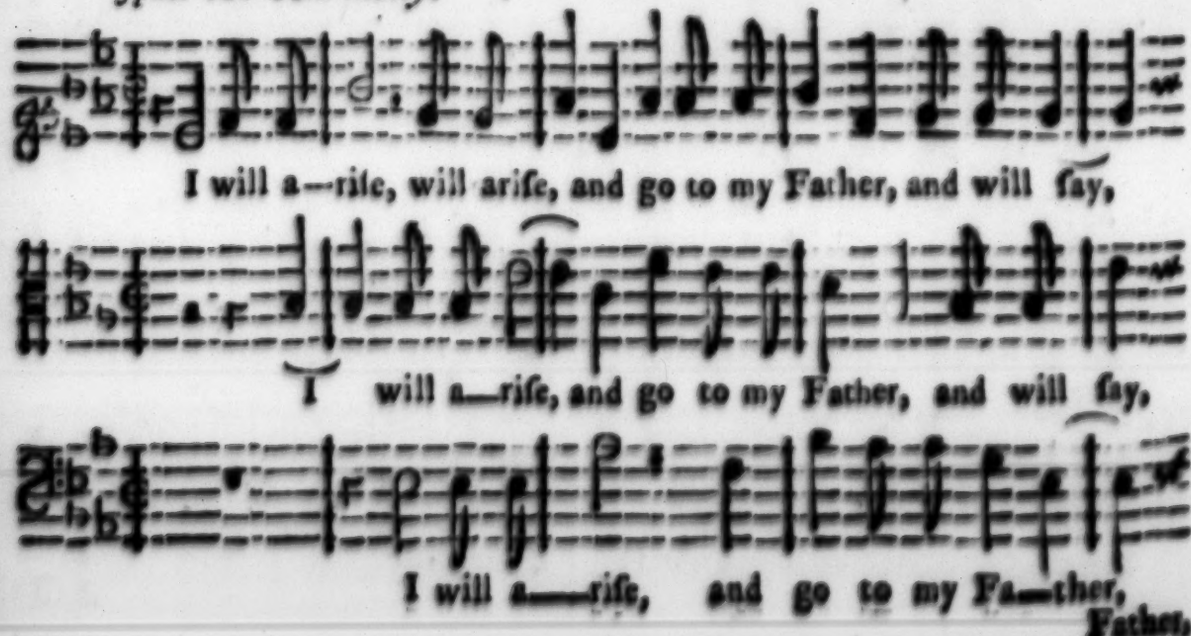


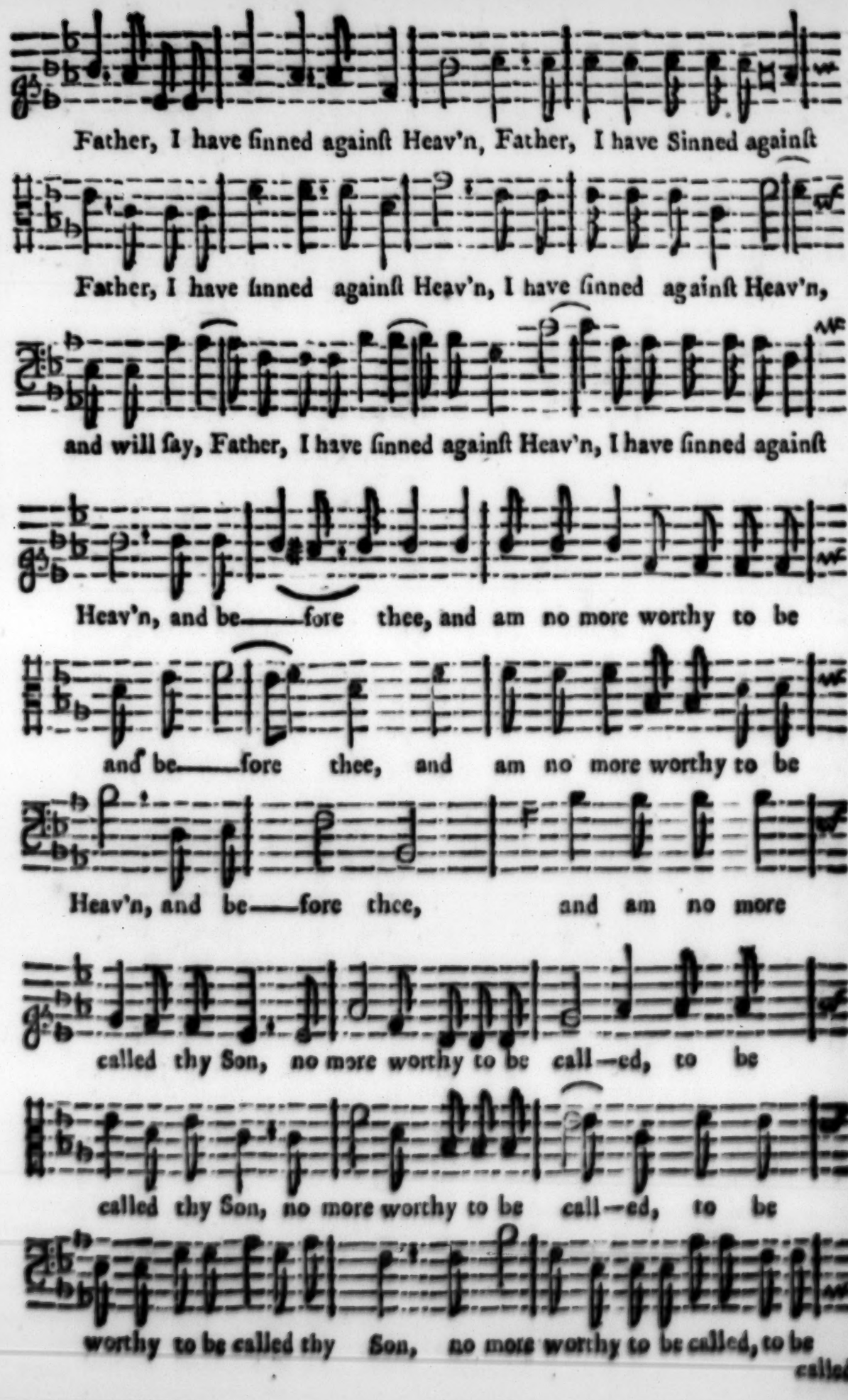
CANON VI.

In Three Parts.

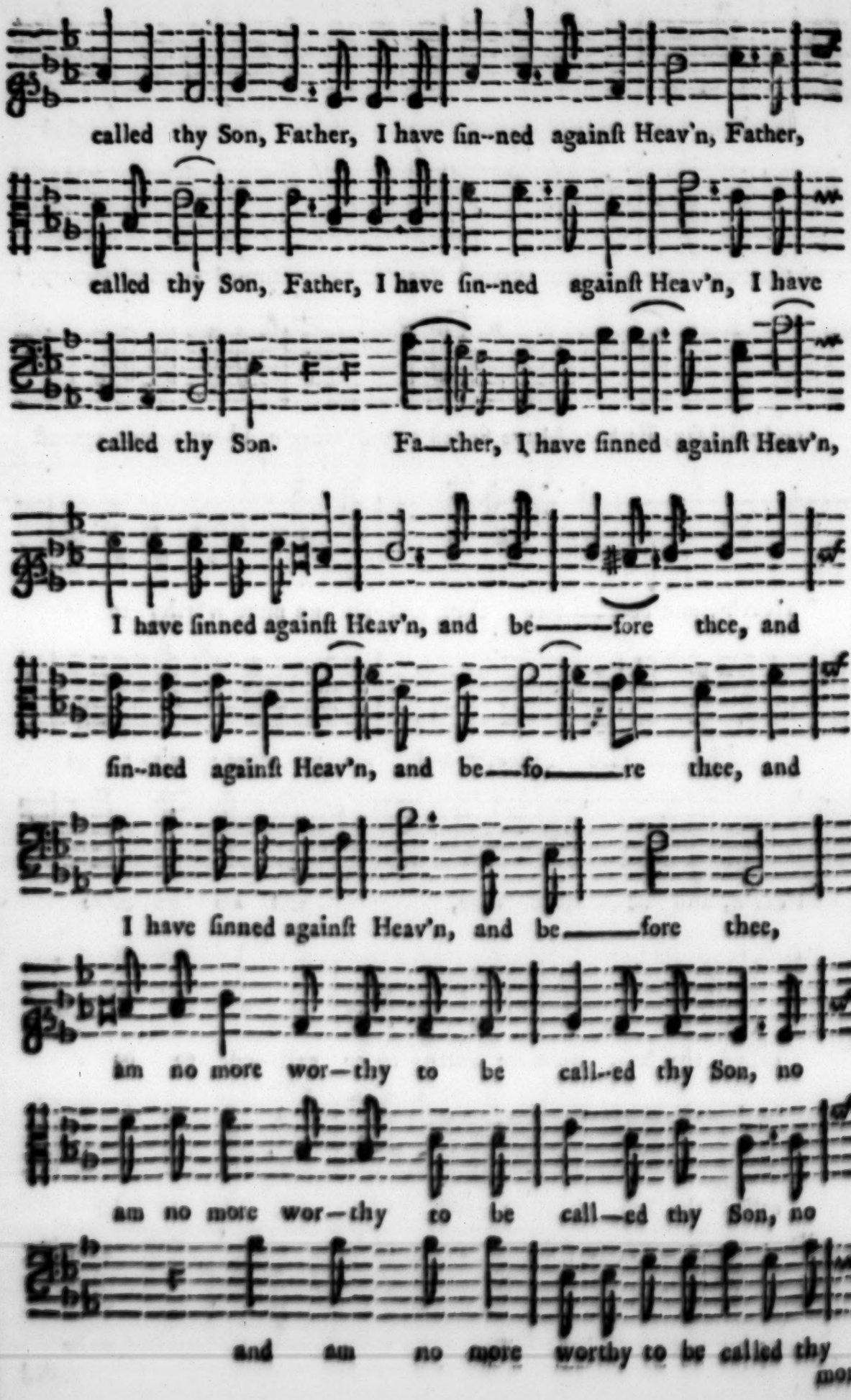
By Dr. Cteighton, *formerly Precentor of the Cathedral Church of* Wells, *The Words out of* Luke xvi. 18, 19, *Slow.*

N. B. *This* Treble *is added to the other, and cannot be ſung in a* Tenor Pitch, *becauſe it would often go below the* Baſs, *and ſo ſpoil the Harmony.*

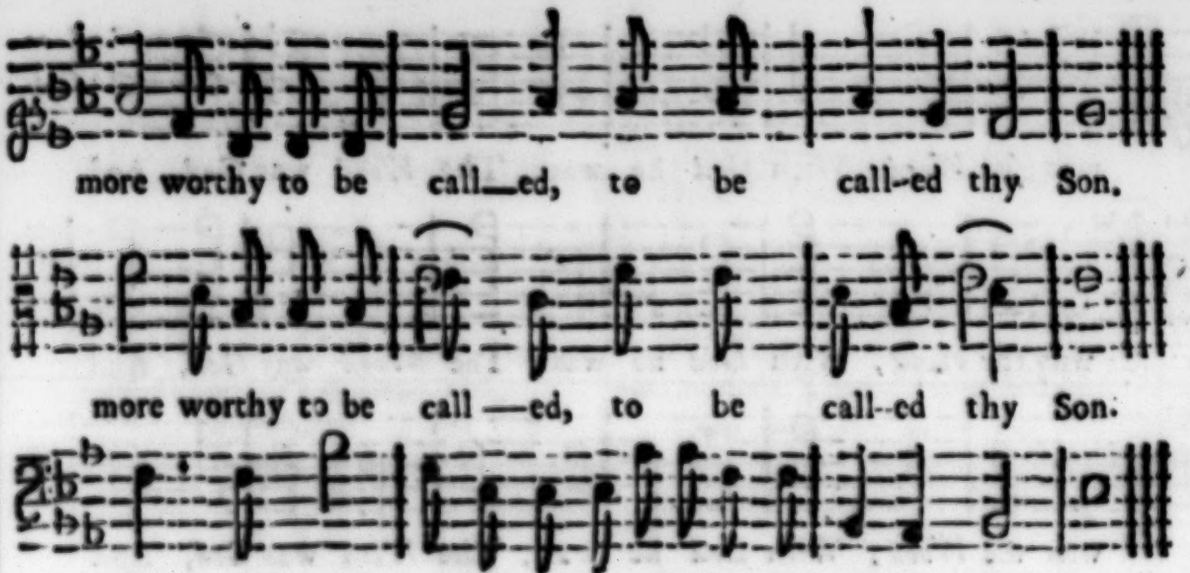



Father, I have ſinned againſt Heav'n, Father, I have Sinned againſt
Father, I have ſinned againſt Heav'n, I have ſinned againſt Heav'n,
and will ſay, Father, I have ſinned againſt Heav'n, I have ſinned againſt
Heav'n, and be——fore thee, and am no more worthy to be
and be——fore thee, and am no more worthy to be
Heav'n, and be——fore thee, and am no more
called thy Son, no more worthy to be call—ed, to be
called thy Son, no more worthy to be call—ed, to be
worthy to be called thy Son, no more worthy to be called, to be

called


called thy Son, Father, I have ſin--ned againſt Heav'n, Father,
called thy Son, Father, I have ſin--ned againſt Heav'n, I have
called thy Son. Fa—ther, I have ſinned againſt Heav'n,
I have ſinned againſt Heav'n, and be——fore thee, and
ſin--ned againſt Heav'n, and be—fo——re thee, and
I have ſinned againſt Heav'n, and be——fore thee,
am no more wor—thy to be call--ed thy Son, no
am no more wor—thy to be call—ed thy Son, no
and am no more worthy to be called thy

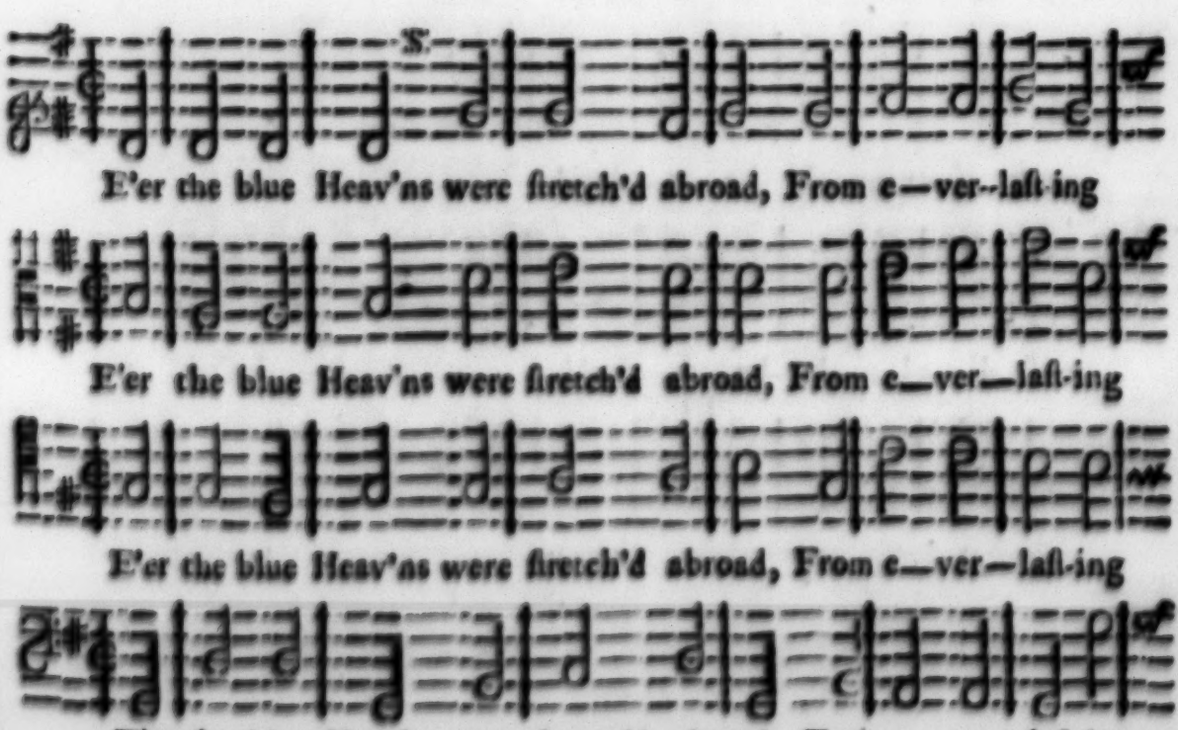
more

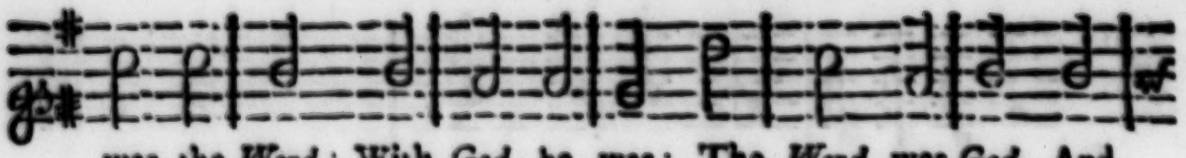


CANON VII.

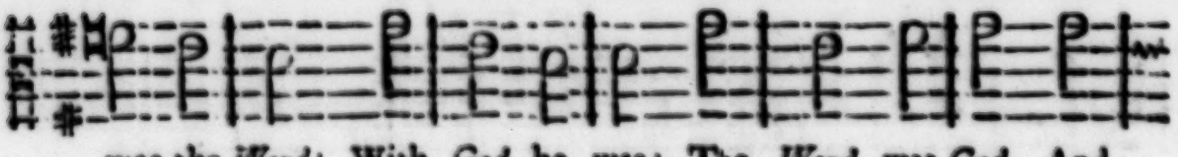
Two Parts in One, viz. Treble *and* Tenor.

By Mr. Thomas Tallis. *The Words out of Dr.* Watts's Hymns and Spiritual Songs, Page 2. *On the* Deity and Humanity of Chriſt. John i. 1, 3, 14. *And* Coloſ. i. 16. *And* Eph. iii. 9, 10.





was the *Word*; With *God* he was; The *Word* was *God*, And



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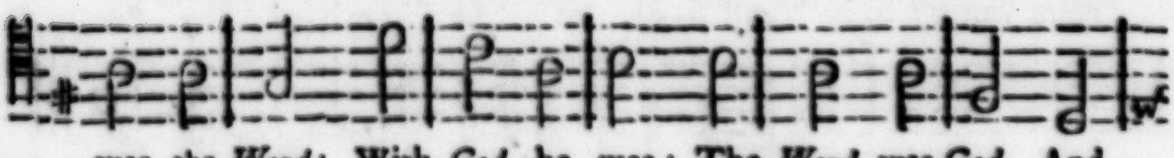

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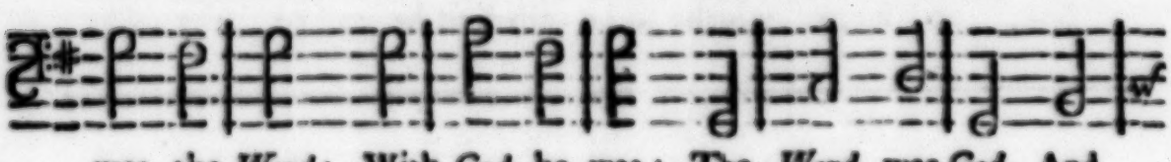

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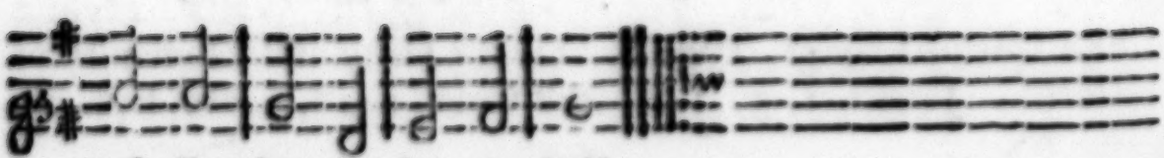
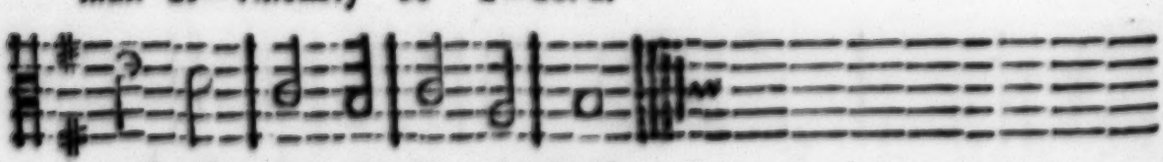
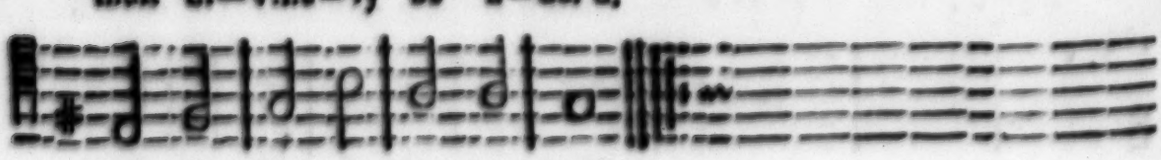


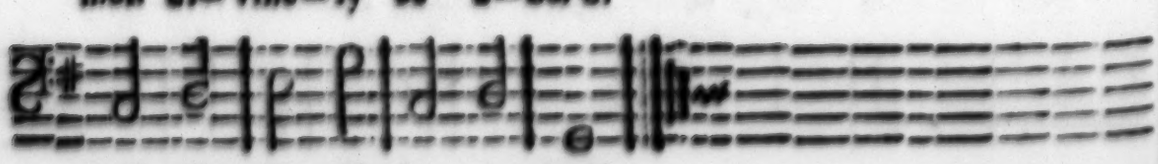
muſt di—vine—ly be a—dor'd.



muſt di—vine—ly be a—dor'd.



muſt di—vine—ly be a—dor'd.



muſt di—vine—ly be a—dor'd.

II.

By his own Pow'r were all things made,
By him supported all things stand;
He is the whole Creation's Head,
And Angels fly at his Command.

III.

E'er Sin was born, or *Satan* fell,
He led the Host of Morning Stars;
(Thy Generation who can tell,
Or count the Number of thy Years?)

IV.

But lo, he leaves these heav'nly Forms,
The *Word* descends, and dwells in (Clay,
That he may hold Converse with Worms,
Dress't in such feeble Flesh as they.

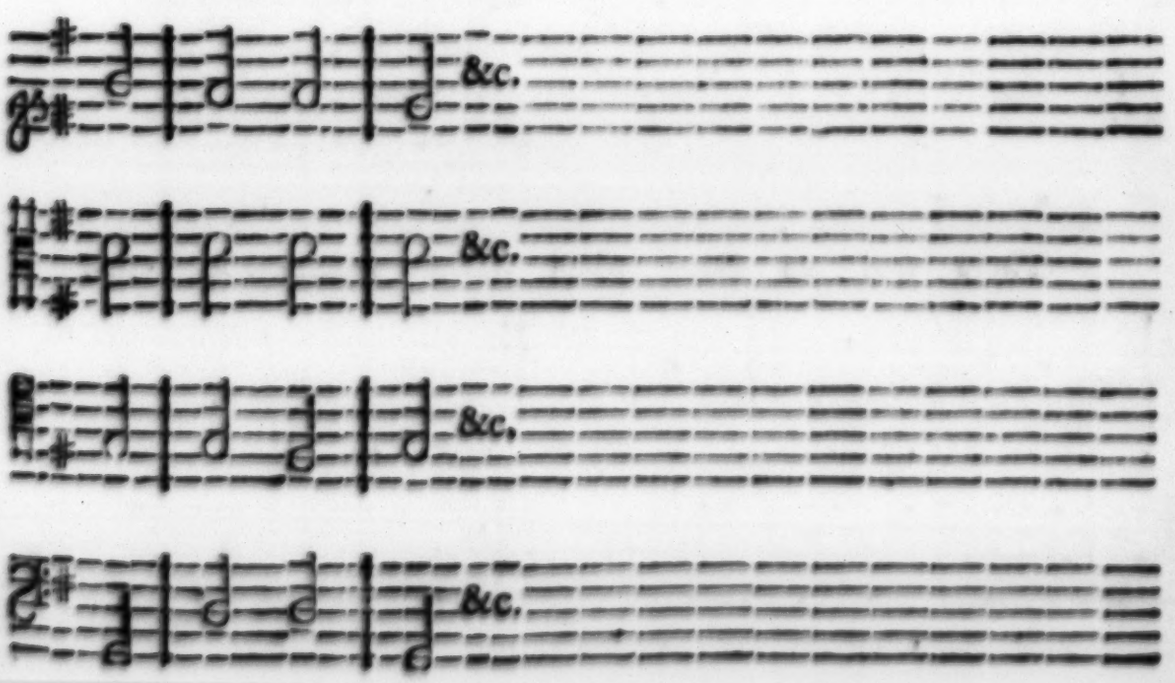
V.

Mortals, with Joy behold his Face,
Th' Eternal *Father*'s only *Son*;
How full of Truth! How full of Grace,
When thro' his Eyes the Godhead (shone!

VI.

Arch-angels leave their high Abode
To learn new Myst'ries here, and tell
The Loves of our descending *God*,
The Glories of *Emmanuel*.

N. B. That in this Mark 𝄋 in the *Treble* the *Canon* begins in that Part, which must be sung all *Minims* to make it like a *Canon*; So that the way to sing it exactly, is that every Note, even the last Note of the Tune should be *Minims*, though the Tune is sung often over, which must be without Intermissions; and then the four first Notes in the Beginning of every Repetition of the Tune should be thus:



But there is no Necessity to vary from the Tune exactly as it is prick'd.

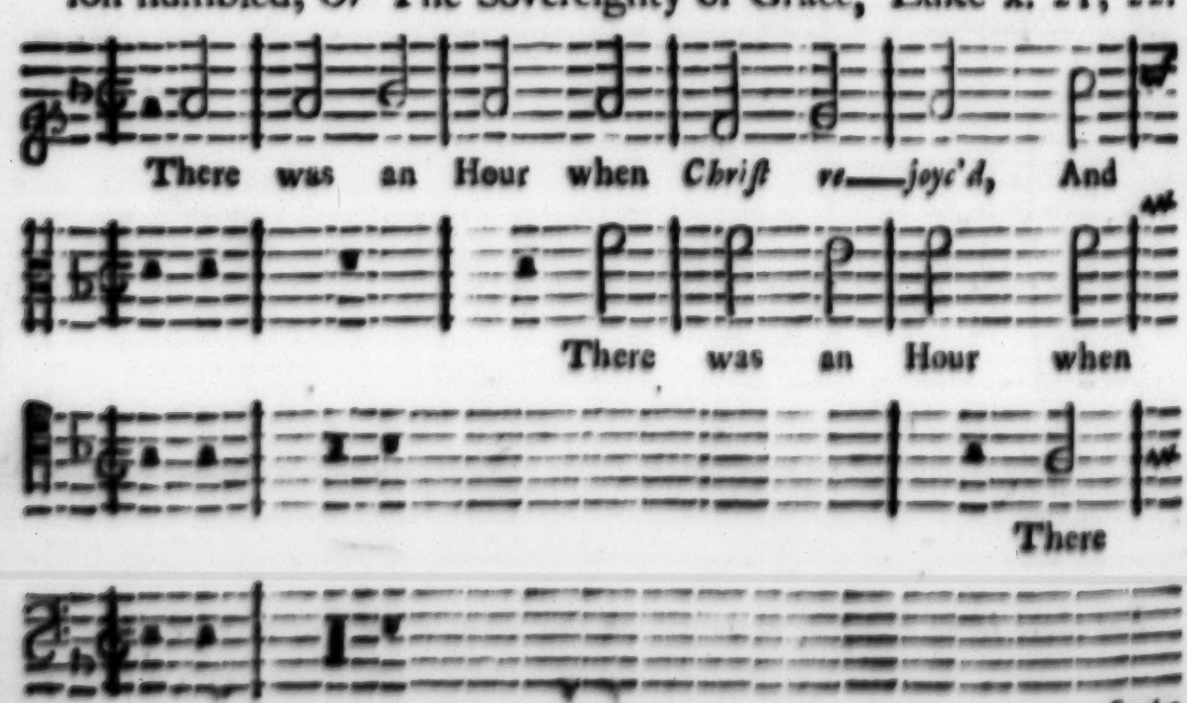
CANON VIII.

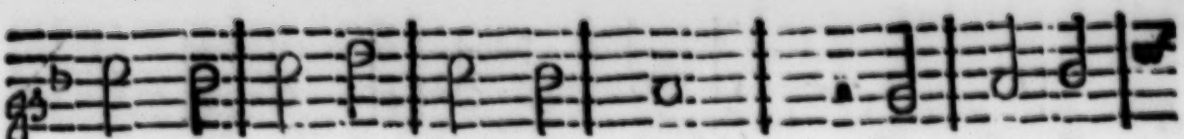
Four Parts in Two, Per Arſin & Theſin.

Note, *That the Words* Arſin et Theſin *are derived from the* Greek, *and ſignify no more than* Riſing *and* Falling. *And as a* Canon, (Simpſon's Compendium, Page 119,) *is a* Tune *ſo compoſed, that the following Part or Parts muſt expreſly repeat the ſame Notes, with the ſame Degrees riſing or falling, which were contained in the leading Part; ſo a* Canon per Arſin et Theſin, *is when ſome Parts move by contrary Motions with the other. As for Example, When ſome riſe a half Note, a full Note, or leſſer or a greater Third, a Fourth, or a Fifth, &c. the others fall exactly the ſame Diſtance; or when the others fall, they riſe in the ſame Manner, and thus in this Tune the* Counter *and* Baſs *move* Per Arſin et Theſin *to the* Treble *and* Tenor.

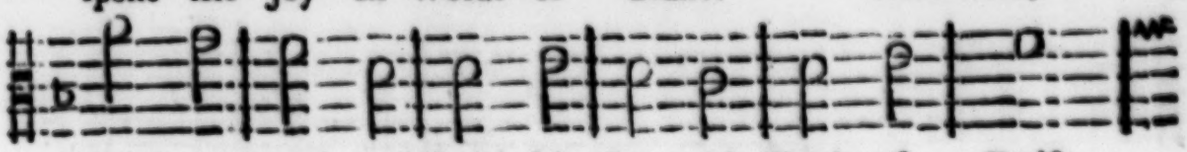
The Maſters of Muſick *do well know the Difficulties, which attend all Compoſitions of this Nature, and therefore it is humbly preſumed, that they will candidly overlook what Faults they ſhall obſerve in this, and in all other future* Canons *or* Hymns *of this Kind.*

A Hymn *taken out of Dr.* Watts's Hymns and Spiritual Songs, Page 11, *intitled,* The Humble enlightned, and Carnal Reaſon humbled, *Or* The Sovereignty of Grace, Luke x. 21, 22.

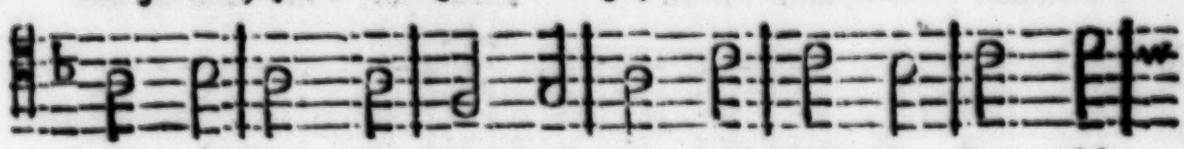




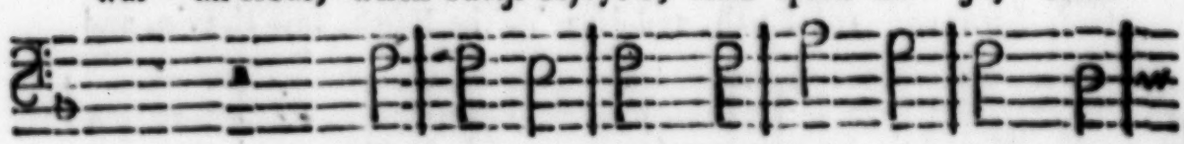
ſpoke his Joy in Words of Praiſe. *Fa___ther*, I



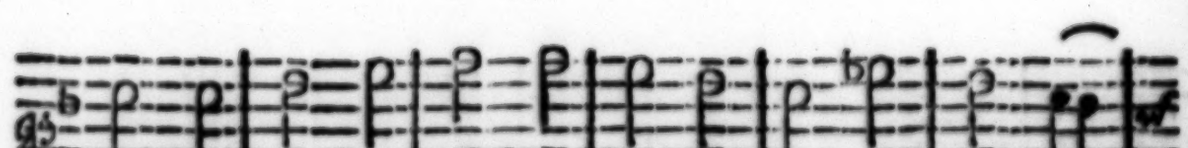
Chriſt re-joyc'd, And ſpoke his Joy with Words of Praiſe.



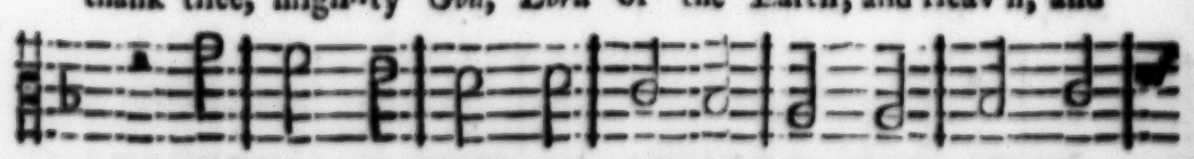
was an Hour, when *Chriſt* rejoyc'd, And ſpoke his Joy with



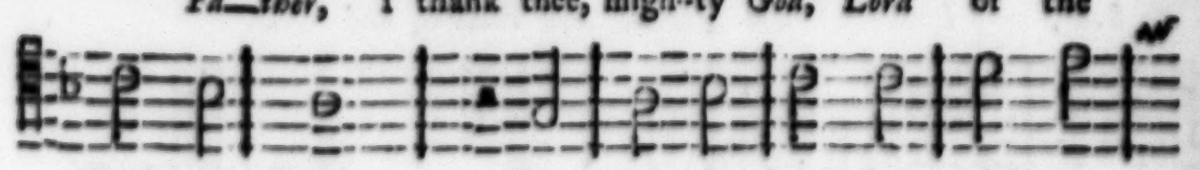
There was an Hour, when *Chriſt* re-joyc'd, And



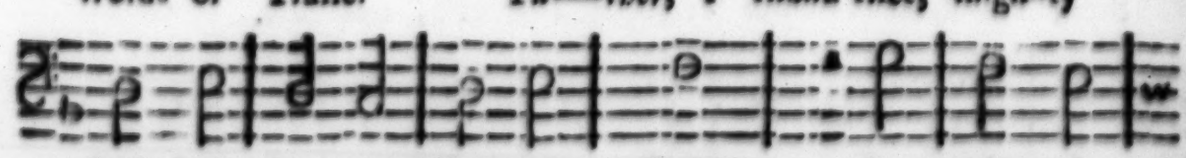
thank thee, migh-ty *God*, *Lord* of the Earth, and Heav'n, and



Fa_ther, I thank thee, migh-ty *God*, *Lord* of the

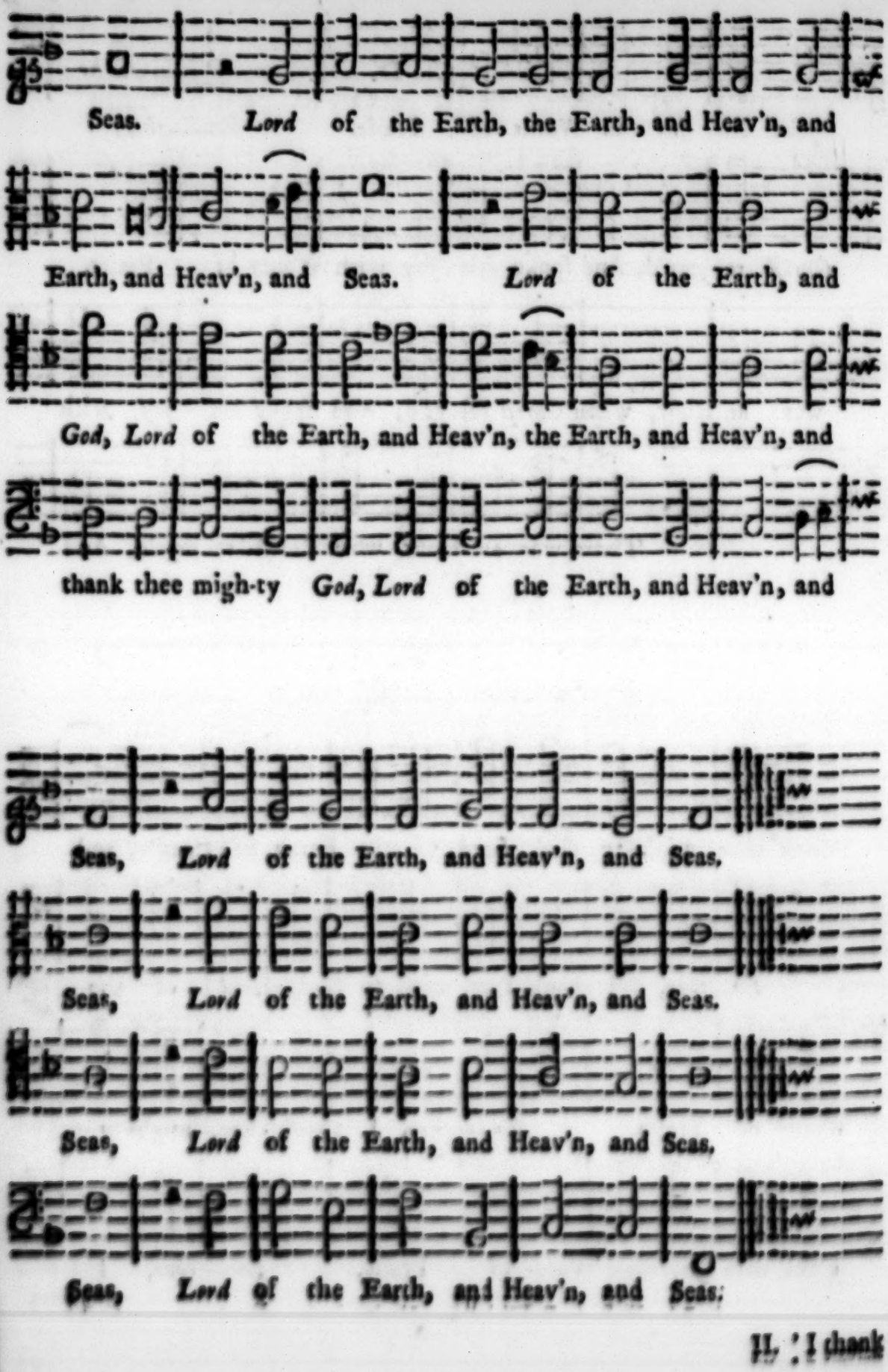


Words of Praiſe. *Fa__ther*, I thank thee, migh-ty



ſpoke with Joy theſe Words of Praiſe. *Fa__ther*, I

Beat.


Seas. *Lord* of the Earth, the Earth, and Heav'n, and
Earth, and Heav'n, and Seas. *Lord* of the Earth, and
God, *Lord* of the Earth, and Heav'n, the Earth, and Heav'n, and
thank thee migh-ty *God*, *Lord* of the Earth, and Heav'n, and
Seas, *Lord* of the Earth, and Heav'n, and Seas.
Seas, *Lord* of the Earth, and Heav'n, and Seas.
Seas, *Lord* of the Earth, and Heav'n, and Seas.
Seas, *Lord* of the Earth, and Heav'n, and Seas.

H. I thank

II. " I thank thy ſovereign Pow'r and Love,
" That crowns my Doctrine with Succeſs;
" And makes the Babes in Knowledge learn
" The Heights, and Breadths, and Lengths of Grace.

III. " But all this Glory lies conceal'd
" From Men of Prudence and of Wit;
" The Prince of Darkneſs blinds their Eyes,
" And their own Pride reſiſts the Light.

IV. " *Father*, 'tis thus, becauſe thy Will
" Choſe and ordain'd, it ſhould be ſo;
" 'Tis thy Delight t'abaſe the proud,
" And lay the mighty Scorner low.

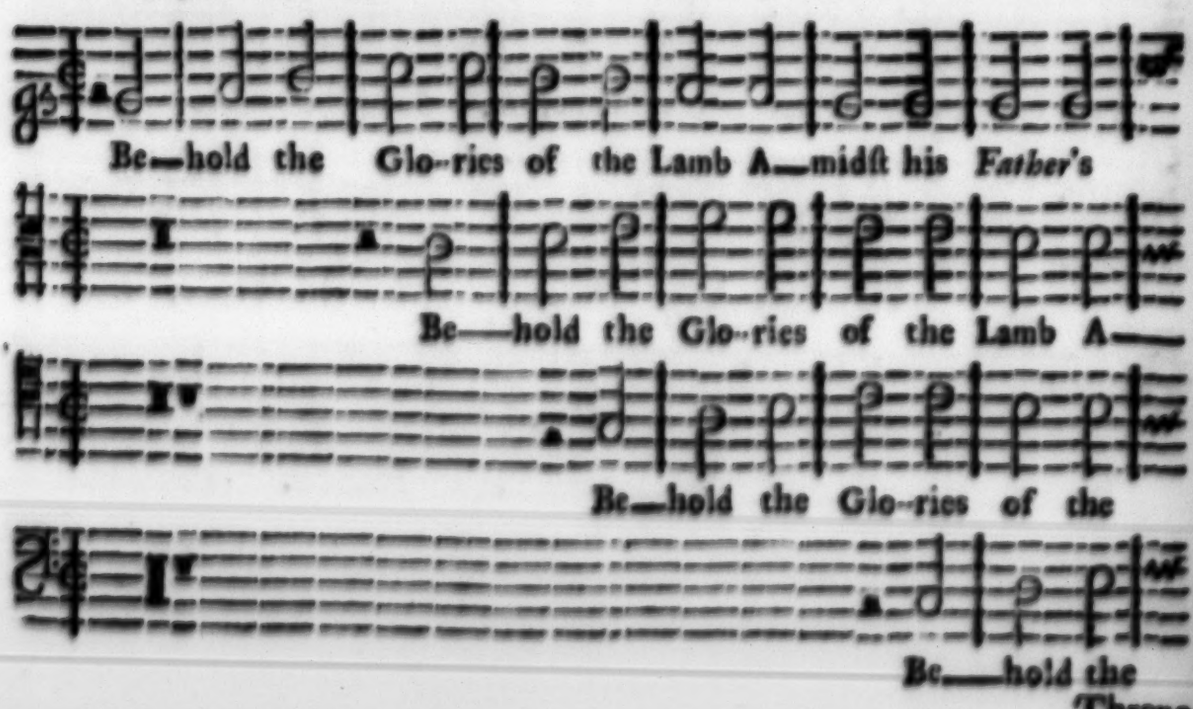
V. " There's none can know the *Father* right,
" But thoſe who learn it from the *Son*;
" Nor can the *Son* be well receiv'd,
" But where the *Father* makes him known.

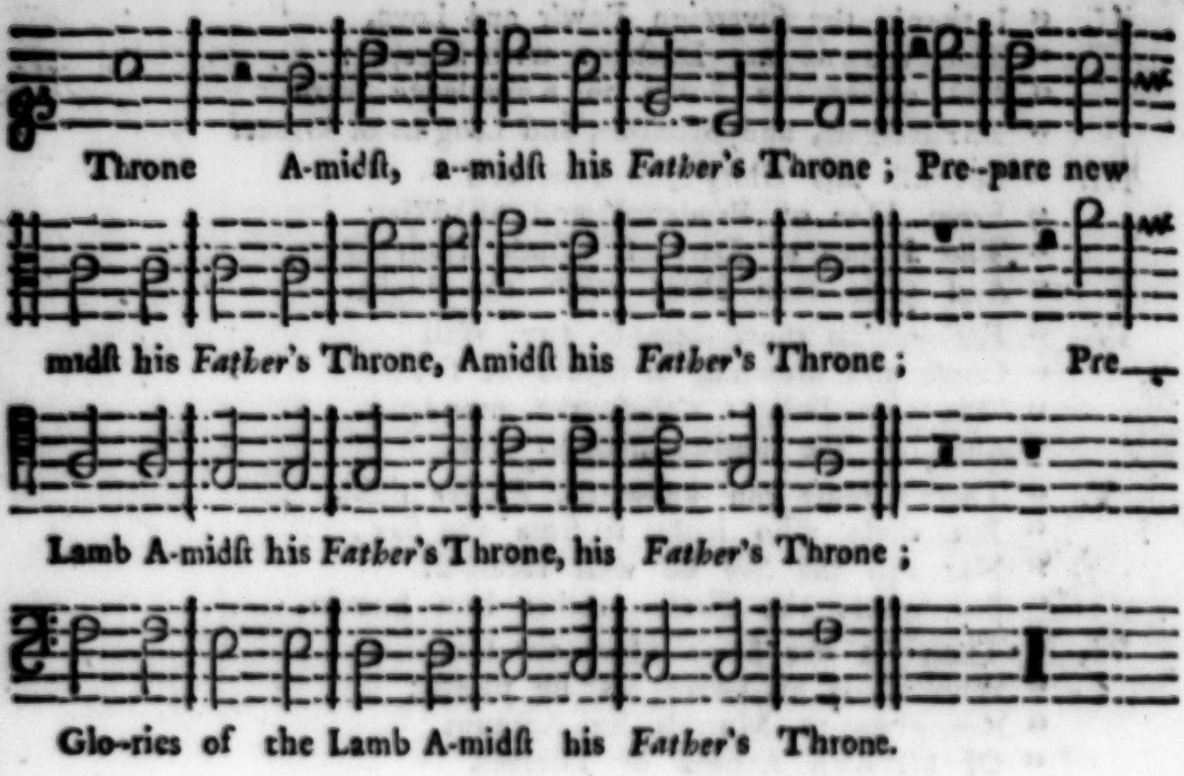
VI. " Then let our Souls adore our *God*,
" Who deals his Graces as he pleaſe;
" Nor gives to Mortals an Account
" Of his own Actions or Decrees.

CANON IX.

Four Parts in One.

N. B. *The ſecond Strain moves* Per Arſin et Theſin *with the firſt. Taken out of Dr.* Watts's Hymns and Spiritual Songs. Hymn 1, *intitled*, A New Song to the Lamb that was ſlain. Rev. v. 6, 8, 9, 10, 12.




Throne A-midſt, a--midſt his *Father*'s Throne ; Pre--pare new
midſt his *Father*'s Throne, Amidſt his *Father*'s Throne ; Pre—
Lamb A-midſt his *Father*'s Throne, his *Father*'s Throne ;
Glo--ries of the Lamb A-midſt his *Father*'s Throne.

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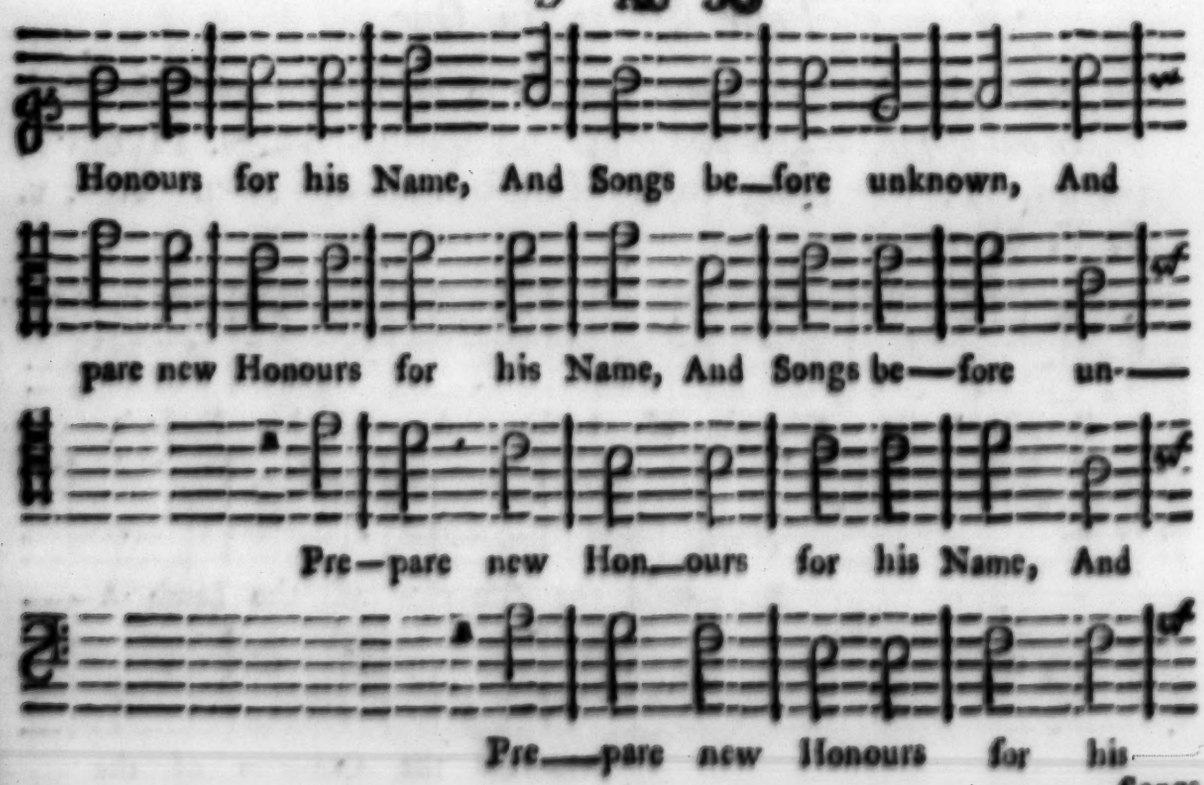
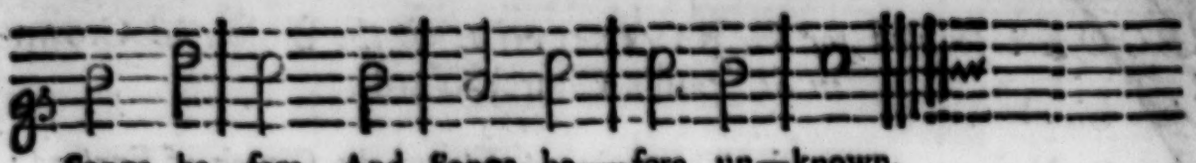
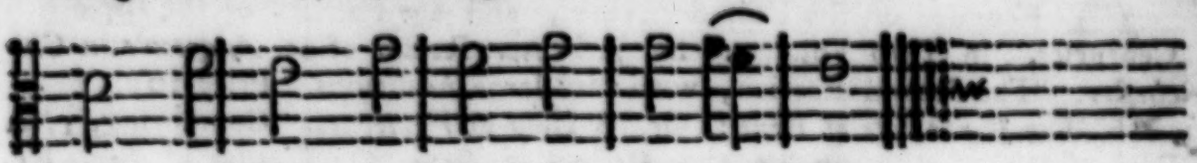
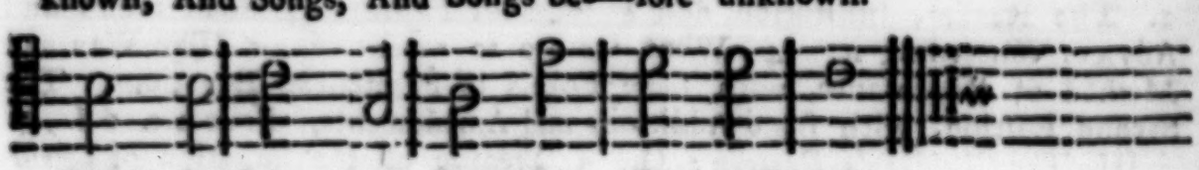
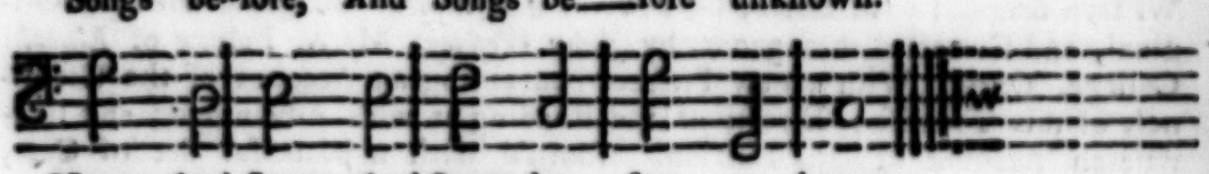

Honours for his Name, And Songs be—fore unknown, And
pare new Honours for his Name, And Songs be—fore un—
Pre—pare new Hon—ours for his Name, And
Pre—pare new Honours for his—
Songs









II.

Let Elders worſhip at his Feet,
The Church adore around,
With Vials full of Odours ſweet,
And Harps of ſweeter Sound.

III.

Theſe are the Prayers of the Saints,
And theſe the Hymns they raiſe:
Jeſus is kind to our Complaints,
He loves to hear our Praiſe.

IV.

Eternal *Father*, who ſhall look
Into thy ſecret Will?
Who but the *Son* ſhould take that Book,
And open ev'ry Seal?

V.

He ſhall fulfil thy great Decrees,
The *Son* deſerves it well;
Lo, in his Hand the Sov'reign Keys
Of Heav'n, and Death, and Hell.

VI.

Now to the Lamb, that once was ſlain,
Be endleſs Bleſſings paid,
Salvation, Glory, Joy remain
For ever on thy Head.

VII.

Thou haſt redeem'd our Souls with (Blood,
Haſt ſet the Priſoner's free,
Haſt made us Kings and Prieſts to *God*,
And we ſhall reign with thee.

VIII.

The Worlds of Nature and of Grace
Are put beneath thy Pow'r;
Then ſhorten theſe delaying Days,
And bring the promis'd Hour.

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